

A
KEY TO THE
KEY OF SCRIPTURE:
OR
AN EXPOSITION

with Notes, vpon the Epistle to the

ROMANES; the three first Chapters:

Begun at Walsall in Staffordshire, con-
tinued at Pitminster in Somerset.

By *William Sclater* Batchelar in Diuinitie,
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1611.



TO THE RIGHT VVorshipfull Sir Henry Hawley

Knight, M^r. John Simmes Esquire, one of
his Majesties Iustices of Peace, in the County
of Somersset, M^r. Roger Warre, M^r. Richard
Warre, M^r. Thomas Warre, Esquires,
grace and peace.



Right Worshopfull, * St. Peter
foreseeing, by speciall reue-
lation, the nighnesse of his
departure, thought it a part
of dutie, so long as hee
was in this Tabernacle, to
stirre vp the people of God,
by putting them in remem-
brance, and, as it should seeme, iudged it not e-
nough to teach *vose & exemplo*, except hee also
left behinde him, a liuing remembrancer in wri-
ting: as if hee had conceiued the triple, *pasce*, gi-
uen him in charge, to import as much, as *pasce*
verbo, pasce exemplo, pasce scripto. The same, vpon
like ground, I cannot but acknowledge a duty in
mee.

THE EPISTLE

^b Luk. 12. 43.

^c Heb. 2. 1.

mee. Reuelation I haue none, but sensible notice s
enow, frequent infirmities, proclainers of mor-
talitie, that seeme to threaten a speedy dissolution
of mine earthly tabernacle. God may be pleased
to support it, beyond my hopes, and aduised de-
sires; how euer, my prayer is, if God be so plea-
sed, that my Master, when hee comes^b, may finde
me so doing, and my people haue some meanes
to keepe in remembrance doctrines taught them.
How leaking, and sieue-like our vessell of memo-
ry is, in retayning the liquor of diuine truth, whose
wofull experience teacheth not? If I may heale
these breaches in my people, and any whit further
the faith of Gods Church, I haue my desire, and
shall glorifie God in this behalfe. The inscription
is yours by iust title; as, for the manie personall
deseruings of you all at my hands, so for the sup-
port, some of you affoorded to my pressuress: and
help you lent mee in bringing these rude notes
to their first light, which otherwise had perished,
as abortiuess, through malice of the aduersary.
You delight not in complements, else would I
giuethem. Thus onely I pray to be reputed, *thank-
full*: thus onely to be recompensed, with your
conscionable perusing of what is here presented.
The many scapes, which as a man, I haue made,
let your loue couer. The helpees, if any, brought
to the vnderstanding of this Epistle, (iustly termed
by Diuines *The Key of Scripture*) vse to your fur-
ther edifying in our most holy faith. I end with
that

DEDICATORIE.

that prayer of Paul for Onesiphorus. The Lord grant
mercy to you and your householdes, that haue so many
wayes and often refreshed me, and were not ashamed
of mine afflictions. The Lord graunt you, to finde
mercy with the Lord at that day, Amen.

From Pitmister, May 5. 1611.

1 Tim. i. 16. 18

Your Worships

in all Christian respectfulness

William Sclater.

TO THE READER.



Christian Reader, thou hast here some part of that paynes, so long expected, so much desired. As Caleb and Iosua sent forth to bring tidings and tast of the promised land; so these, so tast the acceptance, the rest shall expect, from the Church of God. My desire was, to haue forth-sent them, with greater company, and better furniture: if either mine owne incessant imployments, would haue permitted more, or friends restlesse opportunitie, had not extorted these. Where I fault, smite me friendly: it shall be as balme to mine head, and perhaps an Antidote to prevent the like, in that which followeth. Be intreated to conferre the Text with the glosse: and if I be not deceined, thou shalt finde the fruit, such as needs not to be repented. Now the Lord, sole giver of increase to our Labours, make it fruitfull, to the comfort of thy conscience, and furtherance of thy faith. Amen.

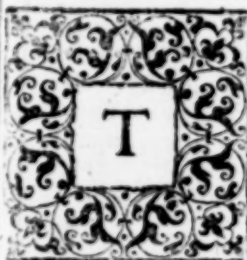
Thine in Christ

William Sclater.



AN EXPOSITION
V P O N T H E T H R E E F I R S T
Chapters of the E P I S T L E of Saint
Paul to the Romanes.

The Occasion and Scope of the Epistle.



THE occasion of this Epistle seemes this: Report of manifold disagreements, both in iudgement and affection, risen in the Church of Rome; consisting partly of Iewes, partly of Gentiles. The Iewes some of them wholly oppugning the Gospell, others mingling Law and Gospell together, in the case of Iustification; and ioyntly all excluding Gentiles from fellowship in Christ. The Gentiles againe, proudly insulting ouer the Iewes; because God, hauing reiected the body of the Iewes from being his people, had grafted them into the body of Christ. Now to allay all these controuersies and to settle them in truth, and vnitie of iudgement and affections, the Apostle, being hindered from comming to them, deales by letters.

B

CHAP.

CHAPTER. I.

Verse 1. Paul a Servant of Iesus Christ, called to be an Apostle, put apart to preach the Gospell of God.



HE parts of the Epistle are principally three. First, a Preface or Introduction, from *verse 1.* to 16. Secondly, a Treatise of Christian doctrine, of three branches, Iustification, Sanctification, Predestination, to Chapter 12. Thirdly a Conclusion; wherein is an Exhortation to sundry Christian duties, and a Valediction, or bidding farewell, with sundry salutations, and greetings, according to the custome of Epistles, from Chapter 12. to the end.

The Introduction hath three members: first, an Inscription: secondly, a Salutation: thirdly, an Exordium, or entrance into the matter it selfe, by intinuation.

The Inscription containeth a Description: first, of the writer: secondly, of them to whom the Epistle is directed.

The writer is set forth first, by his proper name, *Paul*: secondly, by his titles of Office, one generall, a servant of Christ; another more speciall, an Apostle; that illustrated by the causes efficient: first, principall, Christ, *verse 5.* lesse principall, calling, and seperation. Finally subordinate, preaching of the Gospell; obedience of faith; supreme, the glory of God.

The Gospell it selfe illustrated, first, by the Author, God; secondly. the subiect matter, Christ; described by his double Sonship, Humane, of *David*; Diuine of God; set

set forth by the adioyned declaration and manifestation of it; that also amplyfied, first, by the manner, mightely; secondly, by the meane, resurrection; whole Christ by his dominion.

Persons to whom hee writes described; first, by their place of abode, Rome; secondly, certaine adiuncts, first, Gods loue, secondly, vocation; amplified by the Author, Iesus Christ; and holinesse: so that in the inscription are foure principall things; first, a description of the person writing; secondly, of the Gospell; thirdly, of Christs person; fourthly, of the Romanes, to whom hee writes.

Touching the name of *Paul* and alteration thereof many opinions might be rehearsed; for my part, the most probable I take that of *Hierome*, coniecturing it to haue begunne vpon occasion of *Paulus* the Proconsull his conuersion: the reason of his coniecture, because hee then first tooke the name of *Paul*.

Theophylact inquiring the reason of this change, thus answers; hee was therefore of *Saul* called *Paul* that he might not seeme inferiour to *Peter*, the chiefe of the Apostles; no not in this, that his name was changed. For manner of calling equall, if not superiour; for reuelations, persecutions, paines in the Ministerie, blessing on his labours, seruencie of zeale, integritie of life, no way inferiour. Nay not in this, that hee had his name altered vpon speciall occasion.

Let Papists now goe and boast of *Peters* primacie; if any way a primate to the rest, in order of calling, speciall fauour with Christ, measure of grace; (for as for superiority in government they are too shameles in claying it) yet in all these *Paul* was his equall, if not in most of them, his superiour.

Paul: Reason for prefixing his name; first, to shew his readines to iustifie and maintaine the doctrine here

*In epist. ad
Philem;
Act. 13. 12.*

*Theoph. in
Rom. 1.*

Use.

deliuered, to the face of all gain-sayers, and so to procure greater credit to his doctrine, in the mindes of the Readers. Things couertly conuayed into the Church vnder title *incerta Anchoris*, breede iust ieaiousie in the Reader, that things so deliuered are scarce iustificable by the Authour: for straight occurreth the Prouerbe, *Truth seekes not corners*. Secondly, that the very name of *Paul*, so worthie an Apostle, might adde some authoritie to the writing.

Vse.

Learn hence, with reuerence to entertaine this Scripture. Woe vnto him that despiseth the truth, though taught by the meanest of Gods Ministers: but heauier the condemnation of such as neglect, or contemne the doctrine of Saluation, taught by so excellent an Apostle as *Paul*, the Apostle of Christs glory.

Papists make another vse; where they finde *Pauls* name prefixed, heere especially, they cry out, *manum de Tabulâ*, vnto the people. Why? forsooth in *Pauls* writings many things are full of difficultie, which the vnlearned peruert to their owne destruction. *Ans.* First not the letter, but the matters are obscure to flesh and blood. Secondly, not all, nor many, but some things are hard; *loquitur quâ fieri potest parcissime*. Thirdly, to whom hard? *viz.* to the vnlearned and the vnstable; to them that perish; and to them onely: the Elect are^e al taught of God, so much as is necessarie for their saluation: yea, the^d least as well as the greatest. Fourthly, why not other Scriptures detained from them, seeing these also are peruered by them that perish? *Ibid.* First, *Peter* commends them for^e attending to the Propheticall Scriptures, and calls them light; wherein notwithstanding the mysteries of saluation are more darkly propounded then in any the writings of the Apostles. Read *Ioh. 5. 39. Rom. 1. 4. Acts. 17. 11. 2 Tim. 3. 15.* The better vse of such difficulties is this; therefore be more paineful

in

^a 2 Pet. 3. 16.

^b 2 Cor. 4. 3.

^c Iohn. 6. 45.

^d Ier. 31. 34.

^e 2 Pet. 1. 19.

in ſearching, more earneſt in praying God to open thine eyes, that thou mayſt ſee the wondrous things of the law: leſſe truſting to thine owne acuitie, for ſure to fleſh and bloud theſe things are myſteries, the naturall man vnderſtands them not, but being illightened by the ſpirit of God. Now follow the Titles.

1 Cor. 2. 14.

A ſervant of Ieſu Chriſt.] Seruice of Chriſt is three-fold. Firſt, of his power, and providence, from which no creature is excluded: for all things ſerue him. Yea, the very Diuels themſelues in thoſe things they doe againſt his will, yet vnwittingly fulfill his will, and ſerue vnto the purpoſes of his ſecret providence.

1 Ier. 27. 6.

Secondly, the ſeruice of Faith, as *Theophilact* calles it, common to all Chriſtians after conuerſion; who hauing receiued aſſurance of their particular intereſt in Chriſts bloud, religne themſelues to his will and good pleaſure.

Thirdly, the ſeruice of particular office; whereby in the workes of ſome ſpeciall calling, we doe ſeruice vnto Chriſt. Thus Maiſtrates are called ſeruants of God, becauſe in gouernment they doe, or ſhould doe him ſeruice. Thus Miniſters of the Word are called ſeruants, becauſe they ſerue him in preaching the Goſpell. In theſe two laſt ſenſes *Paul* ſubſcribes himſelfe a ſervant of Ieſus Chriſt.

1 Rom. 13. 6.

1 Cor. 4. 1.

Firſt, in regard that hee now was become a worſhipper of that Chriſt whom before hee did perſecute.

So powerfull is God in the workes of his grace, hee can make of blasphemers, perſecutors, oppreſſors of the truth, faithfull ſeruants vnto Chriſt. Conſer Mat. 21. 31. 32.

Obſer.

1 Tun. 1. 12. 33

Hope of mercifull and gracious acceptance with God, is here opened vnto all now penitent, though before neuer ſo deſperate offenders. *Paul* a perſecutor, yet receiued to mercie, counted faithfull, and put in Chriſts

Uſe. 1.

¹ 1 Tim. 1. 16.

Use. 2.

^m Rom. 11. 23.

Use. 1.

ⁿ 1 Cor. 4. 1.

^o 1 Cor. 3. 5.

Use. 2.

^p 1 Cor. 4. 2.

^q Heb. 13. 17.

^r Mat. 10. 24.

service. And least any penitent should thinke this mercy was peculiar to *Paul*, hee sheweth it is exemplary. God in *Paul*, as ¹ in a patterne, shewing how hee would deale with all men, that should after his example, forsake their sinnes, and embrace the Gospell.

Rash iudgements of mens future state are here restrained, how desperate so euer their present condition seemeth: for ^m God is able to grasse them in. As hee tooke *Paul* out of the heate of persecution. and placed him in his service: so is hee able to turne the heart of the most desperate, hopelesse, and abominable transgressor: too ordinarie are rash censures in this kinde.

Secondly, a seruant, in regard he was a Preacher of the Gospell, this mentioned, first, to procure in the Readers a reuerent regard to his doctrine, and patient submission to what he taught them: secondly, to aduise them, whom they should especially haue regard vnto in the doctrines here deliuered.

The people are here taught, first, to ⁿ esteeme vs as Ministers of Christ. Secondly, not to be discontented at our doctrines, how soeuer applyed, whether by threatening, comfort, exhortation, reproofe. In other cases mens boldnesse is excused by this; they are but seruants, and must doe their Maisters message: in this calling, me thinkes, the excuse should be rather admitted, considering the woe that waites for vs. if wee hold backe any thing of the message deliuered vnto vs. Confer 1 Cor. 9. 16. Ezech. 3. 18. Thirdly. not to ascribe any thing to vs, more then as to Ministers, & instruments of God. For what is *Paul*, or *Cephas*, or *Apollos*? what are wee ^o but Ministers by whom yee haue beleueed? and that as our Lord and Maister gaue to euery man.

Wee also are taught, first, ^p fidelitie in the worke of our Ministerie, considering we are ^q countable to our Maister. Secondly, not to ^r seeke our selues, but the glorie

rie of our Maiſter. Thirdly, not to haunt after the praiſe and applauſe of men, but to approoue our ſelues to Chriſt *Gal. 1. 10.* both in our doctrines and manner of our deliuery. Fourthly, not to thinke much of our afflictions, which wee meete withall in diſcharge of our Miniſtrie. Mee thinkes it ſhould ſeeme inough to the ſeruant to be as his Lord.

Called to be an Apoſtle.] Now followeth the ſpeciall office, and kinde of Miniſtrie, wherein hee ſerued Chriſt; together with his warrant for exerciſe thereof : *Calling and Separation.*

An Apoſtle.] The word in generall ſignifies any Ambaſſadour or meſſenger ſent in common affaires, whether of Church, or common-wealth : ſometimes applied vnto Miniſters in generall. But moſt properly, notes thoſe extraordinarie Miniſters immediately called by Chriſt himſelfe, and by him ſent out to plant the Church amongſt the Nations. Some things were common to them with ordinary Miniſters, as preaching of the Word, adminiſtration of the Sacraments, uſe of the Keyes. Read *Mat. 28. 19. 20. Mat. 16. 19. Ioh. 20. 23. Mat. 18. 17. 18.*

Some things were proper and peculiar to them as Apoſtles. Firſt, calling^a by liuely voyce, or ſuch like immediate meanes from Chriſt. Secondly, immediate Inſtruction^x in the myſterie of Chriſt, by Chriſt himſelfe. Thirdly, a power to giue the y^y viſible gifts of the holy Ghoſt. Fourthly, power^z to doe miracles. Fifthly, generalitie of commiſſion, extended to all nations, for that¹ Peter took the circumciſion, Paul the vncircumciſion, it was by free accord betwixt them. Sixtly, Infallible aſſiſtence, of the Spirit in all doctrines deliuered to the Church, either by word, or writing. For^b Peters error was an error of fact not of faith, in practice, not in doctrine

This office, by conſent of all Diuines, begunne and

^a Rom. 16. 7.

^x Gal. 1. 1.

^y Gal. 1. 12.

^x Act. 8. 18.

^y 2 Cor. 12. 12.

^z Gal. 2. 7.

^a Gal. 2. 11. 14.

^b Gal. 2. 11. 14.

ended in their persons, to whom at first it was committed. And except that man of sinne, that hath entred by intrusion into the prerogatives royall of Christ, no man would dare to arrogate the priuiledges of this calling. Hee forsooth chalengeeth, as in the right of *Peter*, vniuersall power ouer the whole Church in earth; not only to teach it, but to rule it as a God vpon earth. Hee hath glorie of miracles, but ^c all lying in forme, or end, and if wee were so mad as to beleue, infallible assistance of the spirit in all things, that hee shall sententiouſlie deliuer to the Church out of his chaire of pestilence: *Sapientum octauus. Apostolorum 14.*

No lesse absurd are our vagrant carriers, our roving Ministers: that wander about the countrey, with a passe in their boxe; as if they were some new Apostles, sent by Christ, without limitation to any particular congregation. Absurdly, yea, which passe all measure of vnfaithfulness, hauing ^d flocks of their owne depending on them, leaue them destitute on the dayes of assembling, pretending to feede others, but in deede to fill their owne purses.

Now followeth his warrant for assuming and exercising the function of an Apostle; his calling, and separation.

His calling alledged, to preuent suspicion of vsurpation, as in other his Epistles, and in other the ^e Prophets of God, whom we see all desirous to shew their commission for aduenturing vpon ministeriall office.

No man ought to vsurpe ministeriall function in the Church, ^f without assurance of calling from God. See *Heb. 5. 4.* Reasons. First, the danger of intrusion. *Exempl. 2 Sam. 6. 5. 7. Bethshemites. 1 Sam. 6. 19. 1st Zab. 2 Sam. 26. 18. 19.* Secondly, Christ tooke not to himselfe this honour but with warrant of his fathers calling.

Heb.

^c *Thef. 1. 9.*

1st Pe.

^d *1. Pet. 5. 2.*

^e *Isay 6.
Ier. 1.*

^f *Obfer.
Num 3. 10.*

Heb. 5. 5. No blessing can be expected on our labours except God hath called vs.

Calling, is of two sorts ; Immediate, and extraordinarie, where God calleth immediately, without the ministerie of man : so were Prophets and Apostles called : secondly, mediate, wherein God vseth the ministerie of man, as at this day, in designement of euery minister vnto his function.

Reproued here are all those fanaticall spirits that runne without calling, and preach vniuent : *Contra. Rom. 10. 25.* as the false Prophets.

Secondly, all those lay people, whether men, or women, that in the case of supposed necessitie, aduenture the ministracion of ^b Baptisme : which together with the preaching of the word, the Lord hath inuested in the persons of called Ministers. And as from preaching he hath excluded women¹ : so also from the other parts of our ministrie. *Ob.* They may teach their families : therefore also Baptise. *Ans.* It followes not, teach they may as priuate Christians, but not as Ministers ; baptise they cannot, but as ministers ; this being euery way, in euery respect and manner, proper to a minister.

Ob. Ziphorah circumcised her son. *Exod. 4. 25. Ans.* The question is not what she did, but how well she did. Iust : the wrath of God ceased vpon the fact. *Ans.* it followes not therefore she sinned not in doing it. Read *Exod. 1. 19. 20.* Againe, we finde not, that circumcision was so appropriated to the Leuites, as Baptisme now is to the ministers of the Gospell. Thirdly, it may be the fact was extraordinarie, & therefore not to be imitated without like dispensacion. Fourthly, some thinke her herein to haue bin but the hand of her husband in his weaknes.

Labor first for assurance of calling before thou aduenture the exercise of the function. Notes to discern it: first, abil tie

Use. 2.

1 Ier. 23. 27.

1 Mar. 28. 19. 20.

1 Cor. 14. 34.

Obser.

Use. 3.

abilitie both of knowledge and other fitnesse to teach. Secondly, testimonie of conscience that thou enterest not for any other respect, then Gods glorie. Thirdly, the approbation of the church. Fourthly, a proper inclination to exercise the workes thereof. See a true minister out of his element, till hee be doing some worke of his ministerie.

¹John 4.34.

Verse.2. *Which hee had promised afore by his Prophets in the holy Scriptures.*

Observation.

S*Et apart.]* This separation is two-fold. First in Gods counsell and decree. Reade *Gal. 1. 15.* Whence we note, that God hath from eternall, deligned those whom in time he calls to those particular callings, wherein they are placed. See *Ier. 1. 5.* vnderstand it of lawful callings, lawfully vndertaken.

Vse.

It should teach vs contentment in the stations wherein God hath placed vs, though neuer so base, and full of trouble: wee should, euerie of vs thinke our owne callings best for vs: often repinings arise in the heart, and discontented inquiries, why had not God made me a Gentleman, a Scholler, a Marchant? as if the pot should say to the Potter, why hast thou made mee on this fashion? *Rom. 9. 20.*

Esteeme that the calling to which God hath deligned thee, for which hee best enableth thee by gifts, and to which the meanes of education haue led thee.

¹A&. 13. 2.

Now as *Paul* was separate, and set apart to this function in Gods secrete decree: so also, by Gods appointment, was hee separated to the same by the Church.

Obfer.

The Lord would teach vs hereby not to despise the Office

office of the Church, where it may be had, though priue to our selues, of our competencie for the worke of the ministerie.

Quest. How if the Church neglect her ducie in calling after gifts, and firmitie obtained?

Ans. Modestly tender thy selfe and thy paines, and if thou be ^b approued thou maist minister.

Quest. What if after such offer the Church admit not?

Ans. Thus thinke the time is not come which God hath designed for thine employment.

Anabaptists reprobued, that despise the Churches calling, gifts once supposed to be obtained.

To preach the Gospell.] The matter subiect of *Pauls* office is here noted.

The Gospell.] The word in generall signifies any tidings of good things. In Scripture it is sometimes put for the historie of the ^c birth, life, death, &c. of Christ. In the olde Testament the ioyfull tidings of redemption, promised to be wrought by Christ, when the fullness of time should be expired: in this place and almost generallie in the new Testament, it imports the glad tidings of reconciliation, really wrought by Christ exhibited in the flesh: this also the principall matter of our ministerie. See *Mat.* 16. 15. *Luke* 14. 47. As the ^d Doue with the Oliue branch in her mouth: so ought a minister to be to his people, bringing tidings of good things.

Quest. May not a Minister preach the law?

Ans. Yes; as a doctrine subordinate to the Gospell, and a meanes to prepare to it. See *Peter*, *Acts* 2. as a good Surgeon applies Corrasiuues to a festred fore, and sometimes vseth his lancing knife to cut away the dead flesh, and to let out the putrified matter, that he may make way for his healing plaisters, though his proper

^b 1. Tim. 3.

Use.

^c *Mat.* 1. 1.

^d *Gen.* 8. 11.

* Mat. 5.

† Gal. 3. 10.

‡ Tit. 2. 11. 12.

per worke be to heale: so &c. In the law three things considered: First, a doctrine of perfect righteousness; thus taught * by Christ, that we might in it behold our manifold wants. Secondly, the Curse; thus taught by † Paul, to breake the heart, and to driue to Christ: Thirdly a rule of obedience; so taught ‡ generally in the Gospell. In the two first respects necessarie to be taught as a preparatiue to the Gospell. In the third, as a part of the Gospell, which hath renewed the doctrine of the law. 1 *Ioh.* 2. 8. yet this true withall: the proper, and principall office of our ministerie, is to preach vnto Gods people the glad tidings of reconciliation with God, remission of sinnes, entrance into heauen, procured by Christ Iesus.

Me thinkes therefore, that if not for our personall gifts, if not for preeminence of calling, if not for the person of Christ wee sustaine; yet for our message sake, we should finde more louing entertainment, then the world commonly affords vs. *Isaiah* prophecyng of deliuerance from captiuitie vnder *Assur*, thus expresseth their entertainment of the messengers thereof amongst the people, *Isay* 52. 7. *How beautifull vpon the mountaines are the feete of him that declareth and publisheth peace? &c.* were the feete of those messengers so beautifull? how much more amiable are the feete of them that preach deliuerance from spirituall bondage. See *Isay* 61. 1. 2. 3.

And yet true it is in experience, that Paul speakes of the Apostles of the last times; they are counted the skumme, and off-scouring of the world; their persons and message a like spitefully reiected. *Cause*: that they neuer felt their spirituall miserie. See *Act.* 2. 37. *Act.* 16. 30.

Now followeth the description of the Gospel: first, by the Authour God: secondly, by the adiunct, it was promised

mised, the promises by the way amplified. First, by the instruments by whom they were deliuered, the Prophets. Secondly, the records, wherein they were registred, the scriptures. Thirdly, the Gospell, further described by the obiect or subiect matter, Christ Iesus.

The Gospell of God.] So called because God is the Authour, deuiler, reuealer, sender of this glad tidings vnto the world. So then though men be ministers, yet is the doctrine Gods, though men the messengers, yet is the message Gods; See 2. Cor. c. 18. 19. 20. It will appeare if wee shall consider, eyther the matter, efficacie or confirmation of it. The matter of our message, such as none but an infinite wisdom could deuise, (*viz.*) the true meanes of reconciliation with God, by composition of infinite iustice, with endlesse mercie in the worke of our redemption. The ^b Angels knew it not till reuealed by Christ vnto the Church.

The efficacie diuine, the raising of a conscience cast downe, giuing hope to the hopelesse, chaunging the whole man. Confirmation by ^k signes and wonders such as none but a diuine power could worke.

Take heede, how we neglect so great saluation. *Heb.* 2. 4. Reasons there giuen. First from the danger, made more probable and grieuous by a comparison of instruments deliuering it. Secondly, the euident confirmation of it by testimonies, Humane, *verse* 3. Diuine, *verse* 4. yet contempt common.

One speciall cause, the infirmitie, and weaknesse of men, whose ministerie God vseth. Although the Lord hath told vs that hee that despiseth the messenger in respect of his message, or the message for the messenger, despiseth not men but God. And hath for good purposes committed to men the word of reconciliation. First, because our infirmitie is not able to indure his

^k Ephes. 3. 10.

11.

1. Pet. 1. 12.

ⁱ 2. Cor. 3. 18.

^k Heb. 2. 4.

Use.

¹ 2. Cor. 4. 7.

Obfer.

^m Gen. 3. 15.

ⁿ Act. 10. 43.

Ufe.

^o Gen. 3. 15.

^p Jer. 6. 16.

^q Ioh. 14. 6.

Obfer.

^r Luke 10. 23.

^s Heb 11. 39.

40.

^t Mat. 11. 11.

his maiestie. *Deut. 5. 24. 25. 26. 27. 28.* Secondly, that the excellencie of the ¹ power might be acknowledged to be of God. Thirdly, to proue our obedience.

The adiunct of the Gospell followeth, *before promised by the Prophets.*

Before promised.] Note here the Antiquitie of the Gospell and doctrine of saluation by Christ. See *Tit. 1. 2.* promised first in Paradice, renewed, to ^m *Abram*, pointed at in the law, reuiued by the ⁿ Prophets in all ages.

And yet our great Antiquaries of Rome, when they heare of the doctrine of remission of sinnes, and iustification by Christs blood, cry out of noueltie with the people, *Mar. 1. 27.* what new doctrine is this, neuer heard of till *Luthers* time? Yes, taught by the Fathers, by Apostles, ^o Prophets, by God himselfe from the beginning. Let them as ^p *Jeremie* speakes stand on the wayes and aske for the old way, and then tell me whether all true Antiquitie point not vnto Christ, as the onely true ^q way to eternall life: they talke of satisfactions and merits, of pardon, and reward, by penance, pilgrimages, fastings, voluntarie pauerie, &c. but let them shew in any true Antiquitie, where all or any of these things are commended, farther then as necessarie conditions and dispositions as it were for attainment of saluation; or as duties of thankfulness for saluation purchased by Christ?

Promised.] Obserue againe the dignitie of the Church of the new Testament, from that of the old. Christ promised ^r to them, exhibited ^s vnto vs, a benefit often commended to our diligent consideration. In this regard Ministers of the new Testament called by ^t Christ, greater then *Iohn Baptist*, not onely in respect of a greater measure of reuelation vouchsafed vnto them then vnto him, but also in regard of the

the matter of their ministerie. The Prophets taught Christ to come: *Iohn Baptist* pointed at Christ already come: wee preach Christ incarnate, crucified, risen, ascended, reigning; finally, hauing performed all things that were spoken of him by the Prophets.

Blesse God for this, as not the least grace, that God hath reserued vs for these last times, wherein our eares heare that which many Prophets, and righteous men haue desired to heare, but could not heare. See *Mat.* 13.17.

Take we heed especially how we contemne so great grace as is published vnto vs in the Gospell. *Act.* 13. 32. 33. 40. 41. Surely where grace is greatest there is contempt most feareful. The records wherein these promises were registred are the scriptures; so are the writings of the old & new testament called by excellencie.

The reasons why God would haue these promises committed to writing are these. First, the better to preserve them from obliuion and abolishment. Secondly, to prevent corruption in doctrine by Heretiques. Thirdly, their better propagation to the knowledge, and vse of all men by translations, &c.

Great therefore shall be our vnthankfulnesse, and most iust our condemnation, if when the Lord hath so much endeouored to make the scriptures familiar vnto vs, wee shall be found ignorant of the meanes of saluation: vnable to discern spirits, to put difference betwixt truth, and falshood; good and euill.

The Epithite of the Scriptures; *Holy*: so are they in respect, first of their Authour, and Inditer. 2. *Tim.* 3. 16. Secondly, of the penners, * holy men of God. Thirdly, of the matter, the holy and eternall truth of God. Fourthly, of their effect and end, which is our * sanctification.

Papists hence inferre therefore not to be permitted

to

Use 1.

Use 2.

* 2. Pet. 1. 11.

* Ioh. 17. 17.

to lay people, in their mother tongue : abusing to this purpose the saying of Christ. *Mat. 7. 6.* as who say all Gods people were dogges. And not onely men that by their impudent contempt of wholesome admonitions (whereof alone Christ there speaks) bewray themselves to be vncorrigible, and past cure.

Rather learne we with what affections we must adresse our selues to the reading of the Scriptures; holy doctrines enter not but into holy mindes, neither are they admitted but by sanctified affections; See *Ioh. 7. 17.* Prophanenesse is as the vaile ouer the heart. *2. Cor. 3. 15.* and Gods secret is with them onely which feare him.

7 *Psal. 25. 14.*

Verse 3. Concerning his Sonne Iesus Christ our Lord, which was made of the seede of Dauid according to the flesh.



He object, or matter subiect, of the Gospell followeth, that is, Christ Iesus : about whose eyther person, or natures, or offices, or workes, or benefits with the meanes to enioy them, the whole Gospell is occupied.

And all doctrines propounded as Euangelicall, not reduced vnto Christ, are to be reiected as hellish heresies. Yea, examine all heresies contrarieto Euangelicall doctrine you shall finde that they ouerturne some truth which the Gospell teacheth concerning Christ. So then from this description of the Gospell taken from the Authour, God; the instruments first reuealing, the Prophets; the records, Scripture; the object, Christ; may we learne to iudge of all doctrines thrust vpon vs as Euangelicall. *Paul, Gal. 1. 6.* complains

plaines of some, that had obtruded to the people another Gospell, then that he had preached. And surely many such other Gospels, or Euangelicall doctrines, hath the Church of Rome vrged vpon the people of God. Other meanes of reconcilement then the merit of Christ, inherent in his owne person: other mediators of intercession then the man Christ Iesus: another propitiatorie and purging sacrifice, then that which Christ once offered on the crosse by himselfe. And a thousand such like doctrines of the Popish Ghost-spill: but examine them at this touch-stone, see if they be not descried to be the inuentions and fancies of man; where finde wee these things taught by the Prophets, registred in the Scriptures? and how I pray you, leade they to Christ?

Now followeth the description of Christs person: First, by his double Sonne-ship: Secondly. by his dominion, His Sonne-ship, first Diuine: of God: secondly, Humane, of *Dauid*. See the *Analysis*.

The Sonne of God.] Not by creation as *Adam*. *Luke* 3. 38. nor by adoption as all^a beleecuers; but by eternall generation: *Pro.* 8. 24. *Iob.* 1. 18. the manner whereof, who can so expresse, as to satisfie the inquiries of fleshly reason? And yet mine care hath receiued a little thereof, as *Eliphaz* in an other case speaketh. For the better explanation of this mysterie, two questions shall be brietly handled. First, what that is that Christ receiues from his father. Secondly, how hee receiues it. In Christs diuine person, two things are to be considered: first, the diuine essence: secondly, the manner of existence. The essence he hath of himselfe, not of his father. Reasons. First, because this is essentiall to him that is God to haue his essence of himselfe. Secondly, otherwise Christ must be a distinct God from the Father, as he is a distinct person. Thirdly, if the essence

C

beget

^a Ioh. 1. 12.^b Iob. 4. 12.

Lib. de Christo
2. cap. 7.

begot, and be begotten, then must there be two essences in the Deitie, one begetting, the other begotten; but this is absurd, *Bellarmino* himselfe being witness. *Ergo.*

Ob. Now if any shall object that hee receiues his whole person from his father, therefore also his essence, that is, *personae substrata.* *Ans.* It followeth not: for though he receiue his whole person from the father, as it is the person, yet receiues he not all that is in the person. And to speake properly, that which the father giues to the Sonne, is not the diuine essence, but the personall existence, or manner of being in the Deitie: neither hath Christ from his father, this, to be God: but this onely, to be the Sonne.

For the manner or means how he receiues his person, or personall being in the God-head, it is by generation, or begetting; the manner whereof as it is, is ineffable. Yet something may be conceived and spoken whereby it may be somewhat shadowed out to our vnderstanding. Some say he is so begotten of the Father, as light of the Sun, by a simple emanation. The fathers make choise of the metaphor vsed by the holy Ghost to explanethis mysterie: *Ioh. 1. 1.* as speech is conceived and begotten of the minde without any passion, alteration, fluxe, or decision; so as the speech is in the minde, and the minde in the speech: so Christ of God the Father. *Augustine.* The minde is as it were the bringer forth, knowledge as it were the off-spring, or child of the minde: for the minde while it viewes it selfe, begets the knowledge of it selfe, which is the image of it selfe. By these and such like resemblances may this mysterie of Christs eternall generation be in some sort concealed, though as it is in it selfe, it cannot be explained.

Obfer.

But hence I take it the collection is found, that Christ

Christ is God equall with the Father. See this *Iob. 1. 1. 2. 3.* &c. evidenced, first, by attributes of eternitie, &c. secondly, by title of God: thirdly, workes of creation, and preservation: fourthly, by worship diuine, giuen him by Angels. *Heb. 1. 6.* And what euer *Arius* saith, to impeach this truth, bringing testimonies to proue his inferioritie to the father, may almost all be answered thus, that they are spoken of Christ as he is Mediator, and for the worke of mediation clothed with the shape and habit of a seruant. See *Phil. 2. 6. 7.*

Made of the seed of Dauid.] In respect of his diuine subsistence he was ^c begotten, not made: in regard of his humane nature ^d made, not begotten. This making was nothing but an action of the spirit of GOD in Christs conception, framing his body of the substance of the Virgin *Mary*. See *Luke 1. 35.* Reason, why made not begotten after the ordinarie manner of men, beside the will of God, this: that so the spreading of originall sin might be stopped, by the worke of the spirit of God: it being a rule set downe as it seemes, by the wisdom of God, that who so is borne of man by ordinarie mixture of man and woman, should thereby receiue the infection of originall corruption.

So that we neede not with the *Franciscans*, runne to the puritie of his mothers conception, and birth, to make him a pure sacrifice, considering he is made, not begotten after the manner of men. And as touching the Virgin *Mary*, though we acknowledge her blessed amongst women, and sanctified aboue the ordinarie degree of men and women; yet that she was tainted with sin originall, both the scriptures teach. *Rom. 5. 12* and those fruits springing from this roote sufficiently testifie, *Luke 2. 48. Iob. 2. 4.*

Made.] Not by change of the Deitie into the humantie: for then how could he haue borne Gods wrath,

^c *Ioh. 1. 14.*

^d *Gal. 4. 4.*

or merited his loue for vs? Nor by mixture of both natures to make one compound, as when water and wine are mingled; but by hauing the manhood vnited to his Deitie, and assuming the nature of man into the vnitie of his diuine person. *Heb. 2. 14. 15.*

Obser.

So was it necessarie, that God and man should be vnited in Christs person, that attonement might be made betwixt God and the seede of *Abraham*. First, otherwise how could hee haue borne Gods wrath? Secondly, satisfied his iustice? Thirdly, performed due obedience? Fourthly, merited at Gods hand eyther for himselfe or vs? See *Heb. 9. 14.*

Use.

A greater matter therefore then Papiſts imagine to satisfie, merit, or supererogate: for none of these had beene possible, no not to the man Christ Iesus, except he had beene God also equall with the Father.

pedigree

Of the seede of Dauid;] as appeares by the genealogies, *Mat. 1. Luke 3.* Where though the Euangelists differ in the order of his discent from *Dauid*, the one intending to set downe the succession naturall, the other the legall succeeding into the kingdome; yet both agree in this, that they fetch his pedigree from *Dauid*. Where the question may be, How Christ being made of the seede of *Dauid*, could escape the infection of originall sin? *Ans.* In originall sinne, are two things: First guilt; that by *Adams* transgression lay vpon all those that were begotten of him: this remoued from Christ, because he was not begotten of *Adam*; though he tooke his substance from a child of *Adam*. Secondly, the corruption; this stopped by the worke of the holy Ghost; stopping the propagation of that infection, or rather purging of that part of the Virgins substance assumed by Christ from that inclination and disposition naturall vnto euill.

Of

Of the seede of David.] Therefore true man as *David* was, Confer *Heb. 2. 14. 1. Tim. 2. 5.* For what *Paul* speakes: *Rom. 8. 3.* of his sending in the similitude of sinfull flesh, hee would not haue so vnderstoode, as if he thought him to haue had onely a bare *spectrum*, and shadow of man, as *Manichees* dreamt. See *Luke 24. 39. 43.* but hath respect therein to that fraile, and outward miserable estate of *Christ Iesus*, wherein hee liued as if he had bin chiefe of sinners, it being impossible that the lewdest sinner, should haue endured more miserie, then what he in himself innocent. yet suffered, hauing our sinnes imputed vnto him. Sent therefore he was in truth of humane nature, and in habit, and appearance onely of a sinner, hauing no sinne of his owne, *Heb. 7. 26.* yet made sinne for vs by imputation. *2. Cor. 5. 21.* Reasons, why made man. First, that the promise might be accomplished. *Gen. 3. 15.* Secondly, because his brethren for whom he was to satisfie, both by actiue, and passiue obedience, were partakers of flesh and bloud, *Heb. 2. 14.* Thirdly, that in our nature he might feele our frailties, and by experience learne commiseration. *Heb. 2. 17. 18.*

First, a patterne of humilitie, and an instruction to demit our selues, that we may gaine our brethren. Secondly, meanes of comfort in miseries. Thirdly, incouragement to bold and confident presenting our prayers at the throne of grace, *Heb. 4.*

According to the flesh.] That is, as he was man: so are the two natures though combined, yet not confounded; God and man are vnited in *Christ*: but God-head & manhood not confounded, as appeares by notes of distinction continually adioyned. I meane not here so much as to mention the heresie of *Entiches*, or of the *Acephial* his off spring; for I hold *Hyperius* his aduice good, that a minister in his popular Sermons should content

Use.

* Phil. 2. 3. 4. 5.

Obfer.

Accephali

himselfe to deale against the errors rainging for the present in the people, rather then by needlesse mention of buried heresies, giue them occasion to inquire into them.

Onely so much as our vbiquitaries haue of late recalled, of these grosse heresies, I will briefly propound and as briefly confute. Now from this ground, I thinke it will follow, that sith the natures are not confused, or transfused each into other, the properties also must needs remaine to eyther nature, without this supposed transfusion each into other: for that rule I thinke will neuer be disproued; confound the properties, yee confound the natures: take away the properties yee take away the natures: transfuse the properties, yee transfuse the natures.

Secondly, if properties be thus transfused; I demand whether this transfusion be mutuall, or reciprocall or not, that is, whether as diuine properties are transfused into the humanitie; so humane also into the diuinitie: and sure I see not, but that from the same ground of personall vnion, we may as well say, that mortalitie is really transfused into the Deitie; as vbiquitie into the humanitie: for whereas they say, the God-head is not capable of infirmities humane, &c. wee may as truly say, that the man-hood is not capable of diuine excellencies, as they are diuine.

Secondly, if diuine properties be so communicated vnto the humanitie of Christ; that thereby the humane nature becomes omnipresent, &c. why not also other properties of eternitie, a *parte ante*; immortalitie, simplicitie, all being equally out of the same grounds deducible as any one?

Now shall we a little see their reasons? they may all be referred to these three. First, personall vnion. Secondly, that phrase vsed by the fathers, communication

tion of properties. Thirdly, state of glorie. Now if it be proued vnto vs, that neither of these proue such a transfusion as they imagine, I hope our people will be armed sufficiently against the error of vbiqutaries.

For the better discerning of the inconsequence of the first reason, it shall not be amisse a little to enquire. First, what personall vnion is: Secondly, what it is that the humanitie of Christ thereby receiues.

For the first, personall vnion, it is the vniting and knitting of God-head and manhood together: whereby is made one person of the mediatour: wherein are three things. First, that it is an vnion, or making of two one. Secondly, the things thus vnited; Godhead, as it is limited to the second person in Trinitie, and manhood. Thirdly, the terme of this vnion, they are made not one nature, but one person of the mediatour.

Secondly, weigh what it is, that the humane nature receiues hereby. First, substance in the second person of the Trinitie, whereof it selfe is of it selfe destitute.

Secondly, extraordinarie dignitie, insomuch that it is a peculiar temple for the Deitie of Christ to dwell in, and wherein it shewes and manifestes it selfe, more gloriousslie then in any creature. *Col. 2. 9.*

Thirdly, more neere familiaritie with the Godhead then any other creature, Angels, or man, hath or can haue.

Fourthly, an extraordinarie measure of habituall graces; of vnderstanding, wisdom, holinesse, &c. Such as in that measure dwels in no creature. *Ioh. 1. 14. 15. 16.*

Fifthly, a partner agencie with the Godhead, according to its measure in the workes of redemption and mediation.

Now the vbiquities adde hereto a communication of diuine nature and properties to the manhood, so as to be informed and actuated thereby: inſomuch that the humane nature receiues into it ſelfe, from the Deitie, a power to be omnipotent, omniſcient, omnipreſent in it ſelfe: a thing that cannot agree to the humane nature of Chriſt, without being made God; for that which ſome obieſt, that notwithstanding this kind of hauing diuine properties communicated, yet the manhood is not Godhead, becauſe it hath them not of it ſelfe, but by participation from another, is friuolous; for howſoeuer theſe things be had, if they be had; as they teach, ſo as to informe the ſubiect wherein they dwell, they make it God: in as much as theſe things are diuine properties, inſeparable from the diuine nature, nor can any thing be ſaid to be properly omnipotent, omnipreſent, &c. but it muſt be confeſſed withall to be God.

Qⁿ. How then are theſe communicated vnto the manhood in Chriſts perſon? *Anſ.* Euen as the diuine nature it ſelfe and none otherwiſe, that is, ſo as they dwell and ſhew themſelues in manhood; and ſo as that the manhood vnited vnto the Godhead, may ſay of them they are mine, not by way of information, but in reſpect of poſſeſſion after a ſort: *Ratione ſuppoſiti*, as diuines ſpeake.

So that this being all that by vertue of perſonall vnion acrewes vnto the manhood of Chriſt, it will be impoſſible from them to infer ſuch a communication of diuine properties vnto the humanitie as vbiquities dreame of.

Their ſecond ground is, the phraſe of ſpeech vsed by the Fathers for interpretation of ſundry ſcriptures, which they call *κοινωνία ἰσότητος*, or as ſome terme it *κοινωνία ὁμοότητος*, which indeede according to the ſenſe

sense of the fathers, is nothing else but a manner of speech, whereby in respect of that vnion personall of the two natures in one *suppositum*, the properties of the seuerall natures are predicated eyther of the whole *suppositum*, or of the seuerall natures in the *concrete*; for by reason of the same personall vnion, it comes to passe, that the two natures interchangeably take the concrete names each of other in predication: so its said: *Acts 20. 28.* God purchased the church with his blood; not that the Godhead shed blood, but because a person that was God shed blood to procure redemption: not which it had as God; but which it had in the manhood vnited vnto it: so *Iohn 3. 13.* the Sonne of man talking with *Nichodemus*, is said to be in heauen: not that as he was man he was in heauen, while he was on earth; but because that person that was sonne of man, was by something in his person, that is, by his Deitie, in heauen: so in this place, where wee haue a patterne giuen vs, to interpret all such alternate predications: the Sonne of God is said to be made of the seede of *Dauid*, but how? according not to his diuine Sonneship, but according to his humane nature, vnited to the Sonne of God: and how will it hence follow, that because the properties of the diuine nature, may be enunciated of the person denominate, in the concrete of the humane nature, therefore the diuine properties are communicated to the humane nature: so as to informe it. And as a learned Diuine and *Logician* saith well, if these men had learnt in this point to distinguish between *predicata absoluta*, and *limitata*, we should soone see an end of all these vnseasonable and bitter contentions betwixt brethren.

Their third ground is, the exaltation of Christs humane nature to the state of glorie, and that which they call *statum maiestatis*, whereinto Christ entered at his

his ascension: whereby they say Christ in his manhood, receiued an infinite power and glorie, &c. and so this power to be euery where present.

Now that Christs manhood receiued not by that his exaltation to the state of maiesty and glory, any such nature of being omnipresent, the other grounds formerly laid doe easily euince: for as personall vnion makes not the manhood God, so neither doth exaltation into state of glorie: for that is still manhood though exalted vnto glorie; and therefore though he receiued glorie more then any creature besides; yet not this glorie for his manhood to be God, or to haue any such propertie, vpon hauing whereof, it must needs follow that it is God: for it's still a creature finite, &c. though the most glorious of creatures, yet a creature; God hauing said that he will not giue his glorie vnto any creature; no not to the humane nature of Christ. Much more might be said to this purpose, but that I remember for whose sakes I pen these obseruations.

For vs let vs learne from the Apostle, how to vnderstand all these places of Scripture, where weakneses are giuen to God, Christ, or diuine excellencies, vnto man Christ, namely thus, that they must be taken as spoken, καὶ ἡ ἀνθρωπίνη φύσις in diuers respects, according to the diuersitie of natures in Christs person, as when the Sonne of G O D is said to be made, thus must we vnderstand his making, as limited to his flesh: when to be eternally begotten, thus conceiue it, as limited to his Diuine person.

Verse 4. *And declared mightily to be the Sonne of God, touching the Spirit of sanctification by the resurrection from the dead.*



Ow followeth the declaration of his diuine Son-ship, *verse 4.* The word signifies determined, and as it were by definitiue sentence concluded to be the Son of God: to omit the resolutions of others, I take it that this determination is here set out. First, by the manner, mightily, *Confer. Col. 1. 29.* so as that no man could contradict it. Secondly, the matter that he was the Sonne of God, as the Centurion confelleth, *Mat. 27. 54.* Thirdly, the meane or argument concluding it: his rising from the dead. Fourthly, the respect added for explanation, according to the spirit of sanctification, that is, according to his Diuine nature, which sanctified his humanitie, for so by spirit, I here vnderstand the Diuine nature of Christ. First, for the Antithesis. Secondly, comparing it with *1 Tim. 3. 16.* *1 Pet. 3. 18.*

Now sanctification is here ascribed to the Diuine nature, as it is in Christs person, both because by it the humane nature was made partaker, of habitual created holinesse, whither immediately, or mediately by the work of the holy Ghost it matters not: as also because his Diuine nature, is that that sanctified his obedience, and made all his actions and passions, vndergone for vs, of prife and value with God: in which sense the temple is said to sanctifie the gold; the altar the gift, ^a wherefore he is, said by the eternal spirit to offer himself vnto God ^b without spot, that made him a spotlesse sacrifice, that gaue it power to purge, and expiate our sinnes.

So

^a Mat. 23. 17.

29.

^b Heb. 9. 14.

So howsoever the glory of Christs Deitie was overshadowed, and almost eclipsed by the frailties of his humanitie, miseries of life, shame of his death, yet pleased it God at last, by an invincible demonstration, to proue him to be the Sonne of God: (*viz.*) by his resurrection from the dead. *Confer. Act. 13. 33.* where he is said in the day of his resurrection to be begotten of his father, *declarative*, as diuines interpret, because then hee was most evidently shewen to be the Son of God, and not a meere man. Reasons of this declaration. First, to confirme the faith of his children that seemed a little to stagger at the shamefulnesse and bitternesse of his Passion. Secondly, to conuince the Iewes of wilfull impietie that had reiected this stone, now made the head of the corner.

U/e.

1 Iuy 53. 2. 3.

From whence may Gods children learne comforts against the many abasures, wherto they are heere subiect, and in respect of them condemned, as *Iob* by his indiscreet friends, of hypocrisie in Gods seruice: surely if we looke to the outward estate of Gods children in this life, wee shall finde it true of them that *I say* speakes of our Sauour: neither forme nor beautie, nor any thing why they should be desired; despised, and reiected of men, &c. the very scum and off-scouring of the world: but know wee for our comfort, that there will one day come a day of declaration, wherein the sonnes of God shall be reuealed, by their glorious aduancement into Gods kingdome, at the day of resurrection, as *Rom. 6. 19.* Yea, in particular blemishes, whereby our good name and innocencie is questioned, let vs thus comfort our selues, that the Lord shall one day bring forth our righteousnesse as the light, and our iudgement as the noone day, *Psal. 37. 6.*

Verse

Verse 5. *By whom wee haue receiued grace and Apostleship (that obedience might be giuen vnto the faith) in his Name among all the Gentiles.*

IN this verse is set downe a description of Pauls Apostleship, partly to preuent the cauling imputations of false teachers, ordinarily charging him with intrusion into that function as *Gal. 1. 1. 2.* partly that the Romanes might see, that in writing to them hee strayed not beyond the bounds of his commission. Now it is described, partly by the immediatenesse of his calling by Christ, as *Gal. 1. 11.* (*By whom,*) partly by the generall fountaine when it is called, *a grace*, partly by the end subordinate, *Obedience of faith*; principall, *The glorie of Christ*; and lastly by the generalitie of the subiect, *All nations*, &c.

By whom.] Although it be true that all whatsoever any of vs receiue from God we receiue by Christ, both as the meritorious procurer thereof, as also as Gods generall steward, to whom is committed the gouernment of the Church, and of the whole world, yet I take it the Apostle heere principally vseth this phrase to proue himselfe an Apostle; because he was immediately called by Christ, which is one speciall difference of Apostles from other ordinarie Pastors, as before, *verse 1.* where see the vses also.

We haue receiued grace and Apostleship.] Some here by grace vnderstand the grace of reconciliation and sanctification: some other gifts, whereby he was fitted for the function of Apostleship; but I take it heere its by a grammaticall figure put to signifie the generall nature and fountaine of Apostleship; and is in substance nothing but

Obfer.

but this; the grace of being an Apostle: or this, fauor and free gift to be an Apostle. See *Ephes.* 3. 8.

Whence obserue that it is to be esteemed a speciall grace and fauour of God to be called vnto the ministrie; though it be of grace that we receiue it, yet is it a speciall grace to receiue it. As easily appeareth both by gifts giuen to fit vs thereto, more special then to the people, *Ephes.* 4. 8. 9. 10. 11. by vse of it. *1 Tim.* 4. 16. *1 Cor.* 3. 9. 10. by reward and crowne giuen after faithfull discharge of it. *Dan.* 12. 3.

Vse.
^d *1 Cor.* 4. 7.

^e *Heb.* 5. 4.

Learn hence first not to swell with conceit of thine aduancement; for thou hast receiued ^d and of grace thou hast receiued it. And foolishly doe many stand vpon termes of the dignitie of their calling, though in it selfe honourable, ^e hauing no other worthinesse to grace them; and not considering that of free grace they haue receiued it. Secondly, rather let them learne to vse this grace, to the end for which God hath committed it vnto them: See *1 Pet.* 4. 10. and tremble at the woe due vnto such, as being thus graced by God, neglect to doe that worke whereunto they are called. *1 Cor.* 9. 16. 17. Thirdly, giue not way to thoughts of discontentment, in respect of the many difficulties, ignominies, persecutions, thou shalt vndergo in discharge of this calling, so as to be grieued at the Lords leading thee to this so toyle some, shameles, disgracefull a calling, by thine education and calling of the church; for know it's a high fauour of God to be counted faithfull, and put in the ministrie. *1 Tim.* 1. 12. The end of this calling followes, to *obedience of faith*: the same phrase vsed, *Rom.* 16. 26. I doe here purposely omit varietie of interpretations; choosling that which I thinke is most direct; by *faith* here vnderstanding the doctrine, or word of faith, that is, the Gospell, as that acception is frequent. *1 Tim.* 4. 1. &c. and by *obedience vnto faith*, nothing

nothing but that which *Peter* calls obeying the truth, taught in the Gospell. 1 *Pet* 1.22.

This then is the end of our ministerie, to bring men to obedience of the truth, and Gospell of Christ. See 1 *Cor* 10.5. and that this is no easie worke will appeare, if we consider what the things are that the Gospell enioynes vs.

As first a deniall and renouncing of our selues, and all things in vs in respect of any power they haue to procure saluation, and to relye our selues wholly and alone vpon Christ, as author of saluation. Now how difficult a thing is this, if we consider what high thoughts naturally all of vs carry of our selues, in so much, that euen after GOD hath humbled vs and brought vs low, yet when it hath pleased him againe but a little by grace to raise vs, we seeme to our selues such as to whom the Lord should as of due giue saluation?

The second thing that the Gospell requires, is to deny vngodlineise and worldly lusts, &c. *Ti*. 2. 12. 13. and herein how much adoe finde we in experience with our selues, to preuaile so farre as to abandon what our corrupt affections lead vs vnto?

Hence therefore we all to whom the dispensation of the Gospell is committed, learne how wee must proportion and fit our courses in the exercise of our ministerie; so as may best tend to this end; subiection of all thoughts to the obedience of Christ. And here let all magnifiers of man in his nature, all menemonging Preachers, iudge how wel they carry themselves in their ministerie, that by magnifying the power of nature, crosse the very end of their ministerie. And what they performe auailable this way, that as *Peter* speaks, promise libertie to their hearers, yea set open a gap to all carnall license, their owne courses proue sufficiently;

Obfer.

2 *Cor* 10. 5.

U/c.

ently; while they labour to widen that gate that the Lord hath by his word taught to be so straight.

Obfer. The extent of the subiect, *all nations*, fo are all people called that are not of the Iewish common wealth.

Now here obserue the difference of the Church of the new Testament, from that of the old; as there are many others, so this one, amplitude; that whereas before Christ the grace of God was almost locked yp with in the coasts of Palestina; now all nations are equally called to communion with Christ. See *Ephes.* 2. 12. 13. 14. *Mat.* 28 19.

And this is one reason why the church now is called Catholike, because the bounds thereof now stretch vnto all Nations, according to the promise, *Psal.* 2.

Use. And let this be acknowledged as not the least mercy of GOD towards vs of the Gentiles, on whom the ends of the world are come, that the Lord hath referred vs for these times, wherein all graces are thus indifferently and freely offered to vs, as well as to the Iewes, *Acts* 14. 16. *Acts* 17. 30.

For his names sake.] That is, for his glorie sake, or that thereby Christ might be glorified.

Obfer. Whence note, what ought to be the vtmost ayme and intention of a minister, in labouring to bring men to the faith: that is, that Christ may therby be glorified.

Use. And that ambition of many, not onely in seeking for preferment and praise of men for their excellencie of gifts; but also by drawing disciples after them, is here iustly taxed; yea, howsoeuer it be a glorious and comfortable thing to a minister, to be able to say, that hee hath bin Gods instrument to bring but one soule to the obedience of Christ, yet to ayme at our own vaine-glorie euen in gaining soules to Gods kingdome, sutes not with that sincere affection which ought to be in a minister; to promote not his own, but masters glory.

Verfe

Verse 6. *Among whom yee are also the called of Iesus Christ.*



Among whom yee are also. This clause is added and deduced out of the generall formerly laid, for these two ends, first to shew that the Apostle in writing to them passed not beyond the tenure of his commission; secondly, and lesse principally, to remember their state in nature, notwithstanding their present advancement by gracious calling. Now the first of these is easily inferred: for if his commission extend to all Gentiles, and Romans be Gentiles, then were they also within compasse of his commission.

So carefull is the Apostle to auoide suspition of busie meddling where hee had naught to doe: a dutie often pressed to all in generall, *1 Thes. 4. 11.* and the contrarie reprov'd, *1 Tim. 5. 13.*

And it were to be wished, both ministers and people would thus learne to know their owne line; and to containe themselves within their own compasse; doubtlesse, if they had care of diligent inspection into the state of their owne flocks, and to feede their owne people, they would finde little leasure, either to carp at the courtes of others, or to incourage the malicious to seditious discords.

Againc, whereas the Apostle thus puts them in minde what they are in nature, Gentiles; and in no better state then others; howsoever grace hath put difference betweene them and others; it may be obserued, that its profitable for Gods children often to be remembered what they are in nature. See *1 Cor. 6. 10.*

D

11. &c.

Obfer.

U/c.

11.&c. partly for their humiliation. Secondly, for compassion to others. *Ti. 3. 2. 3.* Thirdly, to prouoke to thankfulness vnto God. *1 Tim. 1. 11. 13. 14. 17. &c.*

Thus much of the subscription: the superscription followes; noting the persons to whom the Epistle is directed; described, first: by the place of their abode, secondly, adiuncts, declaring their happie estate; for they are beloued of GOD, and by calling brought to sanctification.

Verse 7. To all you that be at Rome beloued of God, called to be Saints: grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

Obfer.



O all at Rome, &c.] Note here the indifferencie of *Pauls* affection and care, towards all the people of God, within his charge, whether bond or free, noble or base, &c.

Use.

And it may teach vs the lesson that *James* commands vnto vs, *James 2. 1.* not to haue the faith of God, in respect of persons: his reasons: First, God hath chosen the poore: Secondly, he hath made them rich in faith: Thirdly, giuen them right to his kingdome, and a share in the inheritance of the Saints: to which may be added, that they are equally purchased by Christs blood, all equally deare vnto him; all equally committed to our charge. *Act. 20. 28.* But here of more at large hereafter.

Obfer.

Secondly, it may here be collected that the Apostle would haue this Epistle free to all the people of God to read, meditate, &c. as in other places wee see his charge giuen this way: 8 sundry reasons may be giuen

giuen of it: precept of Christ: ^h practise of Saints, *Act.*
 17.11. 2 *Tim.* 2.14.15. duties required of all Gods peo-
 ple, first, to discern Christs voyce from the voyce of
 a stranger: ⁱ secondly, to make Apologie for the faith,
 and giue a reason of their hope; 1 *Pet.* 3.15. with sun-
 dry other, whereof read, *Rom.* 15.4.

The Romanists here iustly taxed as enemies vnto
 the comfort of Gods people, that bar the people of free
 vse of Scriptures: See *Vers.* 1. Their pretences are many,
 as care to keepe the Scriptures from derision of A-
 theists; secondly, feare of peoples misvnderstanding, &c.
 but the true cause is this, because they feare discouery
 of their grosse adulterating of the word of God, in mat-
 ter of faith, worship, manners, &c.

Beloued of God.] There is a generall loue of God,
 whereby he embraceth all men; as appeares by his be-
 neficence, *Math.* 5.44. There is a speciall loue, where-
 with he loueth his elect in Christ, and of this is the place
 to be vnderstood.

And the euidences hereof hee makes effectuell cal-
 ling: for whom God loues, and in his loue chuseth to
 saluation, him in his time he calls to Communion and
 fellowship with Christ: see *Rom.* 8.30. 2 *Tim.* 1.9. So
 that this is one speciall character of Gods speciall loue,
 effectuell calling. Yea, the first certaine euidence where-
 by God declares his loue to vs in Christ.

It is a dangerous errour of worldlings whereby they
 conclude from common blessings, speciall loue; as
 wealth, prosperity, though *Salomon* haue taught that
 no man can know loue or hatred by any externall bless-
 ing. ^k In as much as all these things come alike to all,
^l let vs if we desire to haue comfort by assurance of Gods
 speciall loue, looke to this speciall worke and fruit of his
 loue, effectuell calling.

Called to be Saints.] That is, by calling made Saints:

^b *Ioh.* 5.39.

ⁱ *Ioh.* 10.4.5.

¹ *Ioh.* 4.1.

¹ *The.* 5.21.

Heb. 5.

Vse.

Obser.

Vse.

^k *Eccle.* 9.1.

^l *Mat.* 5.44.

for this is the nature of Gods call; to make them that which they are not by his calling, *Rom 4 17.*

Obfer. * So then calling is not procured by our holinesse, but holinesse wrought by calling, *2 Tim. 1. 9. Tit. 3. 4. 5. 6.*

Use. Therefore it followes that God neither in calling or election respects our present or future holinesse, as to be moued thereby to elect or call vs, he hath chosen vs to be holy, not because wee were, or were to be holy, further then he according to the good purpose of his will determined to worke holinesse in vs. *Eph. 1. 4. 1 Pet. 1. 2. Rom. 9. 11.*

Obfer. Againe, obserue here the necessarie effect and inseparable consequent of effectuall calling, though it finds vs not Saints, yet it makes vs Saints; for thereby is faith wrought in vs, by faith, vñion with Christ, *Eph. 2. 17.* from this vñion flowes a Communication of the Spirit, to sanctifie and renue vs after Gods image, *2 Cor. 5. 17. 1 Ioh. 3. 24.*

^m 1 Cor. 1. 2.

Hereby then may wee try our calling, euen by the effect thereof, our sanctification; ^m a number of people pretending faith in Christ, vtterly disclaime holinesse and sanctification, and being reprobued for their sinnes, their small sinnes especially as they terme them, throw off all with this excuse. we are not Saints; what then? Diuels? for I know no *medium*, *1 Ioh. 3. 8. 9.* yet that we erre not, know that there are degrees of sanctitie: some perfectly sanctified, as the Saints in heauen; some not perfectly in themselves.

ⁿ 1 Cor. 6. 11.

^o Act. 14. 16.

Quest. Wherein then consists this sanctitie, that by calling we are made partakers of in this life? *Answer.* First, fruition of Christs holinesse by imputation: secondly, inchoation of inherent holinesse wrought by the Spirit: ⁿ thirdly, endeaour to be holy: ^o fourthly, separation from the vncleanenesse of the world, and conse-

consecrating of our selues wholly to the seruice of God.
2 Cor. 6. 17. & 7. 1.

Now followes the saluation or *σωτηρια*: where are three things; first, the thing wished for vnto the Romanes, *Grace and peace*, Secondly, the fountaine, *God the Father*. Thirdly, the mediatur or meane, by whom they are procured and conuayed vnto vs, *Christ Iesus*.

By grace here vnderstand the fauour and good will of God, with all those other gifts of grace flowing therefrom: the first called grace making acceptable; the other grace freely given, as *Rom. 5. 15*. by peace, after the phrase of the *Hebrewes*, all prosperity inward and outward, and which is not the least part of this happinellie, the sweet peace of a good conscience, arising from assurance of Gods loue to vs in Christ. Now this saluation is at large and distinctly handled by many; see especially *Master Perkins* in *Gal. 1. 3*. vnto whom I referre the Reader for further explanation. Some generall things onely I will propound. First a question.

Quest. How *Paul* acknowledging these Romanes to be already in state of grace, prayes yet for grace and peace vnto them? *Ans.* First, hee prayes for a more plentifull manifestation of Gods loue, encrease of inherent grace and peace of conscience, as *Peter*, 1 *Pet. 1. 2*. 2 *Pet. 1. 2*. for so it pleaseth God to manifest his loue by degrees; to worke grace by degrees: secondly, hee prayes for continuance and confirmation in this blessed estate, 1 *Pet. 5. 10*. 1 *Thes. 5. 23*.

Where obserue that prayers for grace are not vnneccessarie for men in grace, no not for those very graces whereof they are made partakers in a measure, it is euident here.

And I apply it to the detection of that odious scoffe of Papists at our doctrine of assurance of Gods loue and pardon of our sinnes; they from this doctrine thus in-

Obser.

Use.

Whence

D^o 3

ferre

ferre, that according to our principles our people are bound neuer to aske God forgiuenesse of their finnes. *Reason.* Because they haue already obtrayned it? *Ans.* It followes not, for euen those that haue obtayned remission must still pray, first, for encrease of this assurance: secondly, for continuance of this benefit: thirdly, for a new act of pardon in the conscience, according as new finnes are daily committed.

Obfer.

p Numb. 6.23.
24.25.26.

Againe, whereas the Apostle praying for all happinesse vnto the people of God, prayes for Gods fauour, and the peace of a good conscience, obserue wherein true happinesse of a Christian consists; *viz:* fauour of God, peace of his conscience: therefore the Lord prescribing vnto *Aaron*, and his sonnes, a forme of blessing the people, p prescribes the very same things to be wished for; *The Lord blesse and keepe thee, the Lord make his face shine vpon thee, and be mercifull vnto thee; the Lord lift vp his countenance vpon thee and giue thee peace.* And from this forme it seemes the Apostles in the new Testament with a little alteration of words, tooke their forme of salutation and blessing.

These things none can iudge of a right but those that either haue felt how comfortlesse want thereof is; or tasted how sweet and comfortable the fruition of them is; conferre *Psal. 32.1.2.*

Use. 1.

¶ Pro. 15.15.

Now then let all Gods children in the midst of all the miseries of this life, comfort themselves in this; that howsoeuer miserable they may seeme either to themselves or others in respect of outward estate, yet they are in deed truly blessed, because they are fauoured of God, and enioy the fruit; peace of a good conscience, that *Salomon* calls a continual feast, and which the wicked in their agonies would redeeme with the world, as such our cries are heard from them in their feares: all the world for a good conscience.

Secondly,

Secondly, let worldlings that desire to know mans true happineſſe here learne wherein it conſiſteth: many large diſputes there are in the writings of the heathen, what ſhould be the chiefe good of man, ſome placing it in honour, ſome in pleaſure, ſome in vacuity of griefe, ſome in action of vertue, &c. Againſt all which read *Salomons Eccleſiaſtes*, and thou ſhalt ſee what he concluded of them all, *They are vanitie and vexation of ſpirit*; that that makes a man truly happy is the feeling of Gods loue, and the fruition of a good conſcience, pacified by the bloud of Chriſt. And thus much of the two firſt parts of the Introduction, the Inſcription and Salutation.

Verse 8. *First I thanke my God through Ieſus Chriſt for you all, becauſe your faith is publiſhed throughout the whole world.*



Ow followeth the Exordium or entrance into the matter of the Epiſtle, and it is of that kinde which Rhetoricians call inſinuatue, tending to procure louing regard from this people towards *Pauls* perſon and doctrine, by proteſtation of his vnſained loue towards them, declared by two arguments and effects of a louing affection: firſt, thankſgiuing to God for their good, *Ver. 8.* ſecondly, delire to ſee them and that for their good, from *Ver. 9.* to 16.

In the thankſgiuing are, firſt, the act: ſecondly, the obiect: thirdly, the mediatur by whom conuayed: fourthly, the matter or ground, their faith, & publiſhing thereof in all the world. I meane not to proſecute

euery particular at large; but to cull out the principals, least the volume grow too great.

By faith, here vnderstand the gift of faith, and the fruits thereof: especially their receiuing of the word of God, as *Act. 8. 14.*

Obfer.

Generally heere obserue the proprietie and dutie of Gods children; to be thankfull for the proceedings and power of the Gospell, in the conuersion of others: practised by the Saints euery where: *Galat. 2. 23.* exemplified in the Angels, *Luc. 15. 7. 10.* And if it be a thing to be prayed for, the enlargement of Christs kingdome, then to be thankfully acknowledged when it is performed.

Use.

Abhorrent from this proprietie and practise of Gods Saints, are all those that grudge at the proceedings of the Gospell, and labour by all meanes to discourage and daunt those that are comming on towards Christ, resembling herein, the nature of their father the diuell. *Apoc. 12. 4.*

But most odious in this kinde, those in place of ministerie, that enuie the blessing God giues to other mens ministerie, more then to their owne. *Moses* not so, nor *Iohn Baptist. Iohn 3. 9.*

Num. 11. 28. 29.

Obfer.

More specially we are taught to reioyce, at the efficacie of the word in places eminent, as Rome, at this time the seate of the Empire, trauqued by all nations, and therefore likely by their example, and same of their faith, to make way for entertainment of the Gospell in other nations: so ought Gods children, as to reioyce at the conuersion of all, so specially, at the taking place of the word in persons, and places most eminent and conspicuous: for so it fares with most men, that their eyes are bent vpon places, and persons of cheifest esteeme and authoritie: and great examples, are alwayes causes either of greatest mischief

chiefe if they be cull, or good if they be conspicuous for goodnesse.

Therefore, when we shall see the Lord magnifie his Gospell, in the conuersion of places and persons eminent amongst vs: let vs not be vnmindfull to performe this duetie; and labour with God by prayer, for the calling of such as by their authoritie are likeliest to bring most aduantage to the truth.

It is not to be omitted, that *Paul* here applies to himselfe the generall promise of the Couenant, *Ier.* 31. 3. 34. from experience applying Gods grace vnto himselfe.

Such a particular knowledge, of Gods particular loue haue all Gods Saints in a measure. *Gal.* 2. 20. *Iob.* 19. 25. *1 Cor.* 2. 12. *1 Iob.* 3. 2. Neither is it the speciall priuledge of some few, to whom God by speciall reuelation giues such particular knowledge, as Papiſts teach, but that which God vouchsafeth by generall meanes to all his children: and that which euery child of God, vpon performance of the generall conditions, as repentance and faith, may gather to himselfe, and professe of himselfe without presumption. See *Rom.* 8. 19. 17. where will be fitter place to handle this point at large.

Not onely Papiſts, but generally worldlings, scoffe at this truth, particular assurance; hope well they doe, but assurance they haue none, and measuring others by themselves, thinke it not vouchsafed to any man liuing: and yet if it be marked well, this is had by all Gods children. that are such in sinceritie, and he that hath not this particularitie of applying, hath nothing of faith more then a diuell: the diuels hold generals; of Christs death; remission of sinnes thereby purchased vnto the Church: herein onely they faile, that they apply not these to themselves, nor can beleue that they are sharers in these benefits: and let it be
thought

Use.

Obfer.

Use.

thought no presumption, for Gods child to outstrip the diuell one step at least, in beliefe of the articles of his Creede.

Published throughout the world.] Papists heere glory much of their faith, that it is so highly commended by the Apostle; and from this place challenge to themselves the true faith, as still dwelling amongst them. To which we answer, that it followes not, *a fuisse ad esse*. Ierusalem was once a faithfull Citie, but the Prophet complaines she was become an harlot; as famous was Thessalonica, in the dayes of the Apostle, as euer was Rome, and yet now no face of a Church there remaining: and the like answer we make to all the commendations giuen by the Fathers vnto that Church; that they were true of the church in those times, but not therefore belonging to Rome that now is.

But will you heare their reply? Rome by our confession, was once faithfull; shew wee therefore the time when shee began to decline and fall from the truth of faith. *Ans.* Behold a sortish shift; cannot declinations, and apostasies be euenced without pointing at the particular times, places, & authors of backsliding? that they are fallen, wee euidence by discord of their doctrine, from that here taught and commended in this Epistle; but they will not belecue except we shew them the time, when they began to decline: as if a man sicke vnto death, when the Physition by apparant signes discovers his disease, the nature and danger thereof should say no its not so, for you shew me not the time, and meanes, and proceedings of my disease.

Iust. This may easily be shewed in other heresies: *Arianisme, &c.*

Ans. Not therefore Antichristianisme, for that is a mysterie of iniquitie, especially the beginnings thereof, almost insensibly conuaying themselves

1 Thes. 1.8.

2 Thes 2.7.

selues into the Church : Secondly, for the grosse points of Popery wherein they dissent from auncient Rome, their beginnings, and proceedings, and perfection, are euidently sufficiently by our Diuines. See *Perkins* his problem.

Rather let vs note here, that the grace of God is not so tyed to any people, or kingdome, but that for the sinnes of them, God may giue them to blindnes, and make them beleeue lyes : " this verified of Rome, of Ierusalem, once the praise of the whole world ; of the Churches of *Asia*, &c.

And let it be an admonition to vs that yet stand, to take heed least we fall : " trust not in lying words, saying, the temple of the Lord, the temple of the Lord, &c.

Goe to Shiloh, where I once put my name, and see what I haue done thereto : Reade at large, *Ier.* 7. from *verse* 3. to 16. A needfull admonition for vs in this kingdome, wherein are too euident tokens of securitie this way ; and as euident causes, to feare the like iudgement, because wee are engaged in the same disobedience, lacke of loue to the truth, & euill entreatie of the ministers, " barrenesse of good fruits : *I/ay* 5. from *verse* 1. to 8.

Obfer.

" 2 The. 2. 10.
11. 12.

U/c.

" Rom. 11. 20.
21.

" 2 The. 2. 10.
" Mat. 23. 37. 38

Verse

Verse 9. *For God is my witnesse (whom I serue in my spirit in the Gospell of his Sonne) that without ceasing I make mention of you*

Verse 10 *Alwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous journey by the will of God, to come vnto you.*



He second argument and signe of *Pauls* loue is his praying, his continuall praying for them, whensoever hee presented himselfe by prayer at the throne of Gods grace; and the better to perswade them of this duetie performed by him in secret, hee calls to witnesse God himselfe that sees in secret, and that the more credit may be giuen to his othe, hee here describes himselfe by such behauiour, as may iustly deserue credence to be giuen to his bare word, much more to so serious a contestation: *I serue God in my spirit, &c.*

Obfer.

Now whereas *Paul*, to perswade the people of his loue towards them, calls God to witnesse; obserue how difficult, and with all how important a thing it is for people to be perswaded of the loue of their Pastour towards them. *Paul* no doubt had learnt what the religion of an oath was: and that but in matters of waight and necessitie, it ought not to be vsed: as touching the necessitie of this perswasion, it appears thus; because the minde being fore-stalde with this conceit, that the Minister loues vs not, makes vs misdeeme all things whatsoeuer are spoken, to suite with the malicious fountaine, from whence preiudice supposeth them to proceede: as when the palate is annoyed

noved with ſome bitter humour, all things ſeeme bitter to the taſte, &c. ſo diſlike of the people, ariſing commonly from conceit of diſlike in the miniſter, makes all things found according to that preiudice, and thereby is the effect of the word much hindered.

And for the difficultie of this perſwaſion eſpecially in naturall men, if we weigh eyther the policie of Satan, that by his ſuggeſtion eſpecially, drives men eyther wholly to forbear hearing, or in hearing not to regard, or in regarding to miſ-interpret; or the verie inclination of nature, to diſtaſte things croſſing our conceited affections, as reproofe, and threatening of iudgement, as *1 Reg. 22. 8.* and plaine dealing in our miniſterie: as *Gal. 4. 16.* eaſily may wee iudge how hardly perſwaſion of a miniſters loue, can linke into the hearts of carnall men.

Our duetic then is by all good meanes to labour, that our people may be thoroughly perſwaded of our heartie wel-wiſhing vnto them, and that what we ſpeake eyther inſtructing, or exhorting, or reproving, or threatening, proceedes all from an heartie deſire, and longing after their welfare: two things onely let a miniſter herein beware of; Firſt, flatterie and ſoothing in euill: ^a Secondly; doting indulgence, and giuing them the Raines in their carnall libertie.

Another thing here obſervable, is the lawfullneſſe of an othe, both impoſed and voluntarie, Gods glorie and our brethrens neceſſitie requiring it: for this wee haue the praſtiſe of the Saints, yea of God himſelfe: ^b beſides that, it is being rightly uſed an excellent part of Gods ſeruite, ^c acknowledging Gods excellencie, ^d his omniſcience, in ſearching the heart, omnipotence and iuſtice in puniſhing perurie, loue of truth, &c. and tends alſo to the good of humane ſocietie, *Heb. 6. 16.*

Uſe.

^a *Ier. 8. 11.*

Obſer.

^b *Heb. 6. 13.*

^c *Deut. 6. 13.*

^d *Heb. 6. 16.*

And

* *Eſay* 56. 16.*Uſe.*

And that which Anabaptiſts here anſwere, that indeede it was lawfull for the Iewes, but not ſo for vs in the new Teſtament, is of no force: for beſides the pra-
ctiſe of Gods Saints here and in other places, we haue it prophelied as a part of worſhip, to be performed in the new Teſtament,* and the ends of ſwearing, glorie of God, and good of men being perpetuall, the thing it ſelfe alſo muſt be confeſſed to be of perpetuall and morall obſeruati-
on.

Therefore that fancie of Anabaptiſts touching all othes, both ſolemne and priuate to be vnlawfull for a Chriſtian, is here eaſily confuted; their reaſon is Chriſts prohibition, abſolute as they imagine. *Mat.* 5. 34.

To which *Aquinas* his anſwere is this; that that, *non omnino*, is not a word of abſolute deni-
all, but of ſpeciall reſtraint, and the force of it is this (ſaith he) not that a Chriſtian may not ſweare in any caſe, but that he muſt not ſweare in euery caſe, but where neceſſitie and importance ſhall require it. How ſoeuer it be it is apparant, that our Sauours drift is this, to proue againſt the gloſe of the Pharili-
es, that the Lord in the third commandement, forbids not onely falſe but vaine ſwearing, whether by God, or by the creatures, wherein the maieſtie of God ſhines and ſhewes it ſelfe; and from the place thus expounded, it will be impoſſible to deduce the Anabaptiſts inference. But what ſtand I longer to proue the lawfullneſſe of ſwearing? we are fallen into times, wherein men are ſo farre from Anabaptiſtical niceneſſe, that they are fallen into Atheiſtical profaneneſſe; not a word almoſt comes from them, but it begins or ends in the name of God, profanely appealed vnto without neceſſitie: whole damnation is iuſt.

Obſer.

Conſider well here the nature and forme of an othe in this pra-
ctiſe of the Apoſtle; *I call God to witneſſe*: ſo that an othe is a calling God to witneſſe of the truth we
ſpeake

ſpeake, and which is implied in euery othe, to iudge and to puniſh vs, if we ſweare falſely; for in all ſwearing God is appealed vnto both as witneſſe and iudge: and no othe but hath eyther expreſſed or implied as well imprecation as inuocation.

Which ſhort deſcription of an othe, reproues three groſſe abuſes riſe in our peoples ſwearing: firſt; when not God but creatures, yea Idols, are appealed vnto as witneſſes: wherein how euer they thinke their ſinne is leſſened, yet if we weigh well, we ſhall finde God is the more diſhonoured; becauſe his glorie is hereby giuen to creatures, or to falſe Gods; a thing moſt odious and deteſtable vnto him; yea and the leſſer the creature, the more diſhonor is done to God. And ſecondly that which by ſuch othes they ſeeme to auoide, they doe vnwiſtlingly incurr; euen the ſwearing by God himſelfe; whoſe glorie ſhines euen in the beſt of his creatures, as *Mat. 23. 22.*

To the examples of *Joſeph* and others produced for warrant. *Anſ.* The anſwere is by ſome, that they were not othes but ſtrong aſſeuerations; but better I take it thus, wee walke not by example, but by precept.

A ſecond fault here reproued, is vaine and needles ſwearing, when things are eyther ſo euident of themſelues, that they need no ſuch confirmation, or ſo triſling, that they require not ſo great a witneſſe: a ſinne ariſing from our little reuerence and eſteeme of the maiety of God: a righteous man feares an othe, ^g cauſed by Sathan, as the firſt authour; ^h leading to damnation as a juſt recompence, *Iam. 5. 12.*

A third and moſt haynous abhominacion here diſcouered, is that helliſh ſinne of periurie, and falſe ſwearing; common at this day, not onely in our knights of the poſt, that haue ſold themſelues to Sathan to worke wickedneſſe in the ſight of God; but amongſt
our

1 Cor. 1. 23.

Uſe.

^g *Eccleſ. 9. 2.*
^h *Mat. 5. 37.*

our common people, arising partly from custome of vaine swearing in common speech; partly from ignorance, generall or particular, of the nature of an othe, or from malice, or loue of gifts, that blinds the eyes of the wise; how haynous this sinne is, first the dishonour thereby brought to Gods maiestie, whom hereby we make fauourer of lying: secondly, the damage it brings to societie, leauing no place for trust, each man of another, nor safety eyther of fame, goods, or life: thirdly, the heavy plagues it brings both to priuate persons in themselves, and their posteritie, ¹ as also to whole kingdomes, ^k and the vtter destruction both of bodie and soule, sufficiently shew.

To that might be added, that which is not onely cosen-germain to periurie, but an high kinde of this hellish forswearing, equiuocating in an othe, prophanelly dallying with the name of God: Secondly, mocking Magistracie, Gods holy ordinance: Thirdly, crossing the very maine end and vse of an othe: but hercof more at large in due place.

Whom I serue in my spirit.) This clause is added to procure the more credit to his serious protestation: as if he should say, neither haue you cause to suspect me either of lightnesse, or prophanenesse in this protestation: for I serue God in my spirit, &c.

So that here may be obserued what manner of men those are to whose oaths credit may be giuen, without exception: such onely as serue GOD in their spirit, in some honest calling, and surely with mee the word of such a man is precious, his oath beyond exception: as for the most serious protestations of others, I see not what regard they deserue: for me thinks it is as probable they should forget the religion of an oath, as walke in other wilfull disobedience.

And me thinkes it should admonish those in place of
authoritie

¹ Zach. 5. 4.
^k 2. Sam. 21. 1.

¹ Heb. 6. 16.

Obser.

Ise 1.

authority not to be too haſty of beleeſe, neither in the words, informations, nor yet in the moſt reſolute adiurations of men deſtitute of the feare of God: and that it ſhould be as much enquired whether they be religious as whether *homines legales*.

And ſecondly, wee are all taught how to carrie our ſelues, ſo that our proteſtations may deſerue credit amongſt men. It is a common complaint of many that they cannot be beleeued without their oath, and ſurely I thinke they may as iuſtly complaine that their oaths themſelues though neuer ſo reſolute, yet finde ſmall credit with many; as one ſaith well, let them liue better for ſhame, and ſo carrie themſelues in diſcharge of duties both towards God and man, that their oaths nor words may admit any iuſt exception.

In the words of this claufe, weigh theſe things; firſt, the action, *I ſerue*: ſecondly, the obieſt, *God*: thirdly, the fountaine or manner, *in my ſpirit*: fourthly, the ſpeciall matter ſubieſt *in the Goſpell*.

Touching the action referred to the obieſt, it is commonly queſtioned betwixt vs and our aduerſaries of Rome, whether any religious worſhip may be giuen to Saint, Angell, or any other creature, ſaue to God only; and their common iudgement is, that the worſhip called *Latria*, is peculiar vnto God, and cannot without Idolatrie be giuen to the creature: but another kinde of religious and diuine worſhip there is which they terme *Dulia*, which may be giuen to the friends of God. Now hereof thus our Diuines ſpeake: firſt, that for the words there is no difference, both in themſelues ſignifying one and the ſame thing, as they plentifully ſhew both out of the Scriptures and out of prophane Authors: ſecondly, that it is noted as a part of Idolatrie *ἀσχευειν*, to perſorme this worſhip of *Dulia* to ^m any that are not Gods: thirdly, that we ſtand not ſo much

Iſe 2.

^m Gal. 4. 8.

vpon words, as vpon the worship that is giuen vnto creatures; and teach that diuine worship of Inuocation, Thanksgiuing, and the rest, call they it what it will, cannot be giuen to any creature without Idolatrie. Neither is the question about words, but about the things that vnder these names are giuen vnto the creatures; let them call the worship of Saints *Dulia*, or what they wil; so that vnder this couert of words, they rob not God of his peculiar honour.

Obfer.

But let vs learne that are Ministers to whom wee must intend and direct all that seruice we performe in the worke of our ministerie, *viz.* vnto God alone.

Use.

^a Rom. 16. 18.

^o Gal. 1. 10.

^p Gal. 1. 10.

^q Gal. 6. 12.

^r 1 Tim. 4. 10.

^s 3 Ioh. 9.

And here reprov'd are all such as in the ministerie serue not God but their owne bellies ^a, discerned by these euidences: first, that they leaue the doctrine taught by God to preach doctrines devised by men; as *Paul* ^o speaks: secondly, when in matter or manner of teaching they frame themselves to please ^p men: thirdly, seeke onely therein their ^q owne ease, ^r commodity, ^s preferment, vaine praise, applause and commendation; as the false Teachers in the Church of Corinth, and make these their vntermost terme, wherein they rest, as appeares by this, that hauing attained these things, they shake hands with painefulnesse.

Now follows the maner or fountaine of this seruice: *in my spirit*. Spirit, in the case of Gods seruice is sometimes opposed to flesh, that is, to the part vnregenerate, ^t sometimes to letter and ceremonie, ^u sometimes to shew and fashion, ^v and in this last sense is here taken; signifying thus much, that what *Paul* did in preaching the Gospell, hee did in singlenesse of heart; not with eye seruice, but as from the heart with good will, seruing the Lord not men.

^t Rom. 7. 25.

^u Ioh. 4. 24.

^v Ephc. 6. 5. 6. 7.

Obfer.

And thence we learn how our seruices in the ministry must be performed vnto God, with sincerity, diligence, alacrity,

alacrity, ſee *Ier.* 48. 10. &c. Reaſons, we deale with God that tries the hearts, and ſearcheth the reines, and can eaſily pierce through the vizar of formality, diſcerneth the ſecret thoughts, and intentions of the heart: ſee *Ephe.* 4. 5. 6.

Where all that bare formality of many in this kind is juſtly taxed; ſome thing they thinke muſt be done for faſhion and ſhame of the world; but how it is done ſo it be done is little regarded; little conſider ſuch how great a God the Lord is. *Mal.* 1. 14.

Now as herein hearty performance of duty is required: ſo in the ſecond place willingneſſe and ſeruencie is vnder this name of ſeruing God with our ſpirit commended vnto vs. See *Rom.* 12. 11.

But wee are fallen into theſe frozen times wherein zeale is termed madneſſe; and ſeruencie in exhortation or reprehension cenſured commonly of furie, or when moſt gently, of indiſcretion: and moſt men ſtudy tempering and temporizing in religion: would God they did remember the curſe denounced in *Jeremie*, *Cap.* 48. 10. and how loathſome ſuch luke-warme ſeruices are vnto the Lord. *Apoc.* 3. 16.

Here followes now the ſpeciall matter ſubiect of his ſeruice; *In the Goſpel of his ſonne*: that is, metonymically in preaching the Goſpell of Chriſt, as *Ver.* 1.

Whence ſundry things are to be obſerued: firſt, that the ſeruices we performe vnto God, muſt be performed in ſome particular lawfull calling. There is a generall calling of a Chriſtian, and there is a particular calling. The generall not ſufficient, except there be alſo a particular, that is, ſome ſpeciall trade of life wherein all Chriſtian vertues muſt be exerciſed to the glory of God and good of his people. See *Gen.* 2. 15. & 4. 2.

Therefore is the Church of God compared to an Armie well ordered, wherein euery Souldier hath his

Ver.

Obſer.

speciall station; to a well gouerned family, wherein euery seruant hath his speciall office; to a body of many members, yet euery of them hauing their speciall function: the eye to see, the eare to heare, the foot to walke for the whole body: and accordingly doth the Lord fit euery man by his grace for some one calling or other. The Magistrate for gouernment; the Minister for instruction; others haue skill and expertnesse for manuell trades; all which are the works of God, tending this way, to furnish vs for our particular employments either in Church or Common-wealth.

Use I.

Which if there were nothing else, sufficiently disproues monasticall life and hermitage, taken vp amongst Papists for estates of perfection; when men abandoning all societie of men, giue ouer themselues to priuate speculations, and spend their whole liues (for I speake now the best that can be pretended) in prayer, fasting, and such like priuate deuotions: things in themselues past blame, were it not that this kind of performance, ouer-turned another ordinance of God, that is, labouring in a particular calling so long as abilitie and strength continues. *Iohn Baptist*, whom they make one founder of Eremiticall life, left not the function of preaching and baptising. till by *Herods* sword hee lost his life: Nor any one of the Prophets or Apostles, men renowned for deuotion. We reade in deede of a kinde of monasticall and solitarie life in the writings of the auncients; but that onely tending to preparation, for employment in speciall functions; not vnlike that Colledge life in Vniuersities, which because it tends to our fitting for speciall callings, is in that respect iustificable; but neuer shall they proue any such sequestration allowed to any vpon any pretences where the necessitie of church or common-wealth wants their employments; and who can iustifie a mans living to himselfe, where-

as the heathen could say, that country, parents, children, friends, &c. iustly claime each their part in vs.

And as iustly taxed here, are all they that now adaies liue out of any their particular callings: not vagrant beggers onely, for whom our law hath sufficiently prouided, if Magistrates failed not too much in execution; but Gentlemen specially, who for Gentry and wealthes sake, make recreations their vocations, and following their pleasures all their callings. *Adam* possessefour of the whole world, otherwise disposed of his sonne and heyre², and *Paul* deales plainly with such telling them that bread is not due vnto them, nay that men walking thus inordinately out of a calling, eate not their owne bread, but as theeuers liue of the sweat of other mens faces³, and what the illues of such idlenes are, wofull experience of many gallants teach, that because they lack skill or will to worke with their hands the thing that is good, at length make worke for the hangman, to the euerlasting reproch and contumelie of their reuerend families: their state and resolution in extremities, not vnlike that of the vniust steward, *Luke* 16.3. digge they cannot, begge they will not, they know what they will doe when honest meanes faile them for maintenance.

Secondly, here may we fitly gather that workes of our speciall callings, conscionably performed, are acceptable seruices vnto God. I speake not onely of Magistracie, and ministrie, See *Rom.* 13.4. *2 Cor.* 2.11. but euen of the meanest calling, wherein God hath placed vs; the plowman, the shepheard, the kitchin boy: or if there be any calling more base then these, the workes thereof are acceptable seruices vnto God^b, therefore are they called good things, and such as the Lord will recompence^c.

And that should teach vs first willingly, and from the heart

V/e 2.

² Gen. 4.2.

^a 2 Thes. 10.
11.12.

Obfer

^b Ephes. 6.8.

^c Ephes. 6.7.

V/e 1.

heart, to performe the workes of our severall callings, considering that in them, we serve not so much men as God himselfe, *Ephes. 6. 6. 7.*

Use 2.

And secondly, it may comfort vs against these many discontentments we shall meet withall, in the workes of our callings, and that little recompence and requitall thereof; that we finde at the hands of men, considering that the Lord is a faithfull pay-maister to all such as worke his worke, in what place or kinde so euer it be performed. *Ephes. 6. 8.*

The last thing remains in this verse: and that is the action here so seriouſlie auouched to be performed, (*viz.*) prayer; and that continuall for this people of God. Not but that there might be some short ejaculations and darnings out as it were of his desires vnto God, wherein was no expresse mention of this people; but because in all his solemne and set prayers he made continuall mention of them; by name, praying for the people of Rome.

Obſer.

Whence note the duetie of a faithfull minister: continually to pray God for his people committed vnto his charge: See it enioyned. *Numb. 5. 24. 25* practised as vpon conscience, ^dgriued at when not permitted, ^eespecially obseruable in the great Shepheard of the sheepe, Christ Iesus: ^fif any man shall aske what it is he should pray for on their behalfe. *Ans.* Conversion of those not yet turned, preservation, confirmation, increase of those already called, auerting or removing of iudgements, eyther imminent or inflicted, &c.

Use.

And let all pastors heretake notice of this duetie, little considered, and lesse practised of the most; enough we thinke it if wee be painefull in teaching and declaring vnto them the will of God, but surely here that saying must haue place; this ought we to doe, and not leaue the other vndone: a minister is in deed *roms*

^d 1 Sam. 12. 23.

^e Ier. 14. 11. 13.

^f Iohn 17.

vox: as *Mat* 3.4. In teaching, the voice of God vnto the people: In prayer, the voice of the people to God, to lay open their wants, pray for supply &c. all teaching, for the most part, fruitlesse without this, because the blessing wholly and alone depends vpon God. *1 Cor.* 3.7.

Making mention of you.] It is not to be omitted that *Paul* makes speciall mention of this people in his prayers: and thence may be obserued, that it is not lawfull onely, but expedient, to make particular mention of others in our prayers vnto God: so *Paul* entreats the people of *Ephesus*, to pray as for all Saints, so for him especially & by name, § and himselfe makes mention of *Onesiphorus* and his houshold, ^b conceiuing a speciall prayer for him, in regard of speciall fauor done by him vnto *Paul*. And howsoeuer it may be excepted, that this mention was in priuate prayers, yet both there are examples of publike prayers, conceived for priuate persons, and the grounds are generall and publike: (*viz.*) good that may accrew to the whole Church by some particulars, as Magistrates, Ministers; other speciall instruments of Gods glorie, and the Churches good; speciall necessities of others, which God hath commanded all the members of Christs body equally to respect.

And therefore frantike, rather then fantastickall are all such as would haue all publike mention of particular persons forborne in common prayers: the Church in generall they allow to be commended vnto God, but particular mention cyther of kings and those in authoritie, and specially of priuate men: lying vnder the hand of God by sicknesse, or other extremitie, they will haue forborne. Wherefore? Surely they know not; it may be because they are common prayers. *Ans.* Common they are called; not so much because com-

Obser.

§ *Ephes.* 6. 19.
b 2 *Tim.* 1. 16.
18.

V/c.

mon necessities are therein to be laid open vnto God, as becaufe therein the people of GOD ioyne all together, with one mouth and one heart to glorifie God and call vpon his name. Secondly, who knowes not but the safetie of Kings and Princes is a common good; yea. and that the necessitie of euery member toucheth all the members, and are theirs by sympathy, and the good of euery member, the good of the whole body. 1 Cor. 12:26.

Verse 10.

Beſeeching, &c.] This Verse may be added vnto the former, and lignifies the ſpeciall matter that *Paul* prayed for, as concerning the Romanes: (*viz.*) that hee might haue a *prosperous iourney*, &c. Wherein these things are to be considered; first, that he prays for prosperitie in his iourney: secondly, the manner of his praying, (*viz.*) with submission to Gods will, touching the meanes and time of comming, that by some meanes, &c. thirdly, how hee esteemes his iourney prosperous, that is, when hee sees it to be according to the will and appointment of God.

Obſer.

Where sundry things are to be obserued; first, that our iourneyes must not be vndertaken without prayer, and if we doe but consider the many perils that attend on vs therein; for auoyding whereof we haue neede of Gods speciall protection, it will easily be confessed. See examples in *Iacobi*, *Abrahams* seruant, as also how the successe of all our trauels depends vpon Gods gracious blessing.

¹ Gen. 28. 20.

21. 22.

¹ Gen 24. 12.

Use.

And let not the practise hereof be forgotten: to the neglect whereof we may iustly impute those many damages, and as wee terme them crosse accidents that meet with vs in our trauels. from robbers, &c.

When any such mischance betides vs, its our custome to cry out of our hard lucke, and crosse fortune, when as we haue more cause to blame our owne prophane

phane neglect of inuocation and prayer, for protection.

Secondly, here note how in temporall things, our prayers must be framed, euer with submission to Gods will, touching meanes and time of attainment. See *Mat.* 26.39. Reasons, because as things are promised, so must they be prayed for; things absolutely promised, may be absolutely prayed for, but where GOD hath put conditions and exceptions to his promise, as all temporall promises hee hath restrained to expedience, &c. then must our prayers alwayes haue respect not onely to the blessing, but also to the condition: yea, not onely in things temporall, but in a sort in spirituall blessings promised, this submission is requisite in regard of circumstances of time, meanes, measure, &c. for these hath the Lord reserved in his owne power, *vi infrapatebit.*

Obfer.

Where is iustly taxed that presumptuous prescribing vnto God, the meanes, manner, time, how in temporall or spirituall things he shall blesse vs: nor vniustly called by *Iudeth* a tempting of God, and as it were a binding of his counsels: *Iudeth* 8.12.16. Read her speech though Apocryphall, yet holy.

U/c.

By the will of God.] Whether wee are here to vnderstand the secret, or reuealed will of God, or both, seemes doubtfull; yet of both may wee vnderstand it; and thence learne how to measure the prosperitie of our iourneys, or other our enterprises in actions of common life. (*vic.*) When as wee shall see our selues lead and directed therein by the will of God; that is a prosperous iourney, whereof we can say that hitherto the Lord directed vs, both in his word, as also by good meanes in the course of his providence.

Obfer.

And if those giddy-headed traouellers into forraine countries to see fashions euen Idolatrous, would learne thus to expect the Lords hand and word to lead them,

no

Neapolitan

no doubt they might expect protection, and returne freer from popish and Neapolitan infections then many of them doe: and it's Gods iust iudgement on them that they returne commonly so poysoned, and made drunke with the wine of popish fornications, because without calling or warrant, they curioullic hunt after vnneccesarie spectacles. See in an other kinde the like iudgement on *Dinah. Gen. 34.1.2.*

Verse 11. *For I long to see you, that I might bestow among you some spirituall gifts, to strengthen you.*



He next argument and euidence of *Pauls* loue, remaines to be treated; that is, his desire and longing to see them, for their good. Wherein these things are obseruable: First, his desire to see them: Secondly, the ends of it, *verse 11.* Which by a Rhetoricall correction hee seemes something to mitigate, least hee might be thought to thinke ouer meanelly of their present faith.

Obfer.

^m 1 Cor. 9. 16.
ⁿ 2 Cor. 5. 14.
^o Mat. 9. 36.

Επιποθοῶ, *I long to see you.*] It signifies such a desire as is impatient of delayes. Whence note the affection of a true pastour towards his people; how holily impatient their desires are of detainment from their people: pressed partly by necessitie laid vpon them, ^m partly constrained by the loue of Christ, ⁿ partly commiserating the state of their people; ^o to which might be added the knowledge of their peoples seuerall estates, for their better fitting to diuide the word a right.
 2 Tim. 2. 15.

Use.

To which patternne how suitable their practise is, that vnder

vnder pretense of fitting themselves to the worke of the ministerie, wilfully absent themselves from their charges, I would they themselves would rather seriously consider, then giue others cause to complaine. I know its true that a pastour ought to labour for times to discharge the great worke he hath vndertaken; but this I maruell how men can thinke themselves sufficiently fitted to take vpon them care of soules, and yet by their absence, vnder pretense of studie, acknowledge their present absolute vnfitness, to teach and exhort their people: or secondly how they can imagine by private studie in schooles of the Prophets, better to furnish themselves for pastorall performances, then by diligent imployment of their talents already received amongst their people.

1 Tim. 4.16.

But consider wee the ends, why *Paul* desires to see them. First, *to bestow some spirituall gift vpon them*: by spirituall gift, he meanes as I take it, some word of instruction, or exhortation, tending to increase or confirme the graces of the spirit of God.

Obfer.

See then what ought to be the largesse that a pastor of the Church ought principally to bestow on his people; though I know its true, hee must be hospitall, yea, giuen to hospitalitie, according to abilitie; yet herein especially must he shew his bounty and liberalitie, in bestowing spirituall gifts of instruction, comfort, exhortation, for the good of his people: and this is the feeding our Sauour commends vnto *Peter*. *Ioh. 21.16.17.*

1 Tim. 3.2.

Now I could wish my brethren of the ministerie, that so much hunt after commendation of liberall house keeping, a little to furnish themselves for this spirituall beneficence: and to consider that the gifts of pastours, as pastours, are spirituall; neither are wee properly feeders of our peoples bodies, but of their soules:

I/e 1.

soules: and what auails it that wee gorge their bellies with good cheere, and hunger-starue their soules through our penurious and niggardly distributing to their spirituall necessities?

Use 2.

And withall let the people here take notice, what almes it is that they are to expect at the hands of their pastours; spirituall gifts of instruction, exhortation, comfort. He is in deed the bountifull minister, that is rich in these kindes of spirituall good workes, our Sauour, *Ioh. 6* seeing the people admire and follow him for belly-cheare, reproveth their carnall affection; and tels them both what they should principally labour for, and what chiefly to expect from him, as the chiefe shepheard of the sheepe; foode spirituall that perisheth not, but lasts to life euerlasting. But to heare the manner of peoples commendation of their pastours is too too strange; no great scholler they say, nor one that troubles them much with preaching, but for house-keeping none of them all comes neare him; and on the other side of a painefull minister, hee is a great scholler, very painefull in preaching, but hee keepes no house; now surely it may so well be with many of vs, that through the generall short allowance leſt vs, and what through the peoples vniust detaining of our smal remainders; but in such case mee thinkes the largesse of *Peter* should suffice vs; if when we lacke silver and gold to distribute, we giue such as we haue. *Act. 3. 6.* spirituall gifts of instruction and consolation.

Use 3.

Marke here an almes that the poorest of Gods Saints may at all times distribute to the necessities of their brethren; perhaps foode, or rayment they are not able to giue, but yet a word of instruction, exhortation, comfort they may giue, and relieue the soules of others, though themselues lacke meanes to sustaine their owne bodies,

The

The other end followes: *that yee might be strengthened.* What need *Paul* so much to desire to see them to this end? could he not sufficiently by writing confirme them? *Ans.* It seemes that he thought with *Hierome*, that *visus vox*; had in it *aliquid latentis energie*, some more life and power then a naked Epistle.

Whence may be obserued, that teaching by liuely voyce is more effectuell, to the ends for which it was ordained, then any other meanes of writing or what-soeuer. Which besides experience, reason naturall and diuine sufficiently euinceth. Nature this teacheth, that the object of hearing, is farre more powerfull then that of sight; and therefore fitter to pierce into the inward parts, and leauing a deepe impression in the minde, more mouing affections, &c. See *Plin. Epistol. lib. 2.*

Diuine, because it hath pleased the Lord, to make the eare the speciall doore for his spirit to enter by. *Rom. 10 17. Act. 10. 44.* Nor but that he is effectuell in a measure to some ends by reading, but that hee more powerfully workes by the ministers liuely voice, then by our owne, or other mens priuate or publike reading.

And this as it should stirre vs vp that are in place of ministerie, to be instant this way in preaching the word, considering wee see such great disparitie betweene reading and preaching; so also it shewes what to iudge of that comparison odiously entred betwixt writing or reading, and preaching by liuely voice vnto our people: surely I could wish the proper honour due to each to be reserued to each, without others impeachment; and cannot but take notice of that policie of Sathan, well obserued by a faithfull minister in this kinde; by committing the ordinances of God in odious comparisons, to impaire the reuerend respect of that which is most profitable; but yet this I must needs speake

Obser.

2^o 1.

2 Tim. 4. 4.

speake, that if we compare these two together in efficacie, and liuelihood of operation, the oddes must needs be giuen to preaching; I will not speake so profanely as one did in the pulpit, preaching compared to prayer, is meere prophanenesse. But this I say, reading compared to preaching in efficacie, is almost *mortuum quid*, and as nothing in comparison.

Use 2.

² 2 Theſ. 5. 10.

¹ Heb. 10. 25.

Obfer.

And withall let me admonish our people, as not to neglect attendance, eyther to priuate or publique reading, so at no hand to despise prophetic^s, the principall meanes ordayned as for conuersion, so for our confirmation: And let all such as contenting themselves to serue God at home, forsake our gatherings together^r this consider, that they much hinder their own solide comfort, and confirmation, and dangerously lay open themselves to fearefull Apostatie. *ibidem*.

That you may be strengthened.] So is the ministerie of the word needfull euen for those also that are already brought to the faith: for growth, increase, establishment, confirmation, *Confer. Ephe. 4. 12. 13. 1 Pet. 2. 1. 2. 2 Pet. 1. 12. 13.*

Use.

And I would those νεώφυτοι, new plants amongst vs, that easiliest are puffed vp and swell with conceit of their small modicum of knowledge receiued, so far that they neglect all farther meanes of edification and strengthening, to consider this; that as the ministerie of the word, was the meanes to conuert them; so it must still be vsed as a meanes to confirme them. I haue heard it to be the speech of a profane Popish Rabbine; that preaching in deed is necessarie to gather a church, but when we are once in the settled forme of a church, preaching is vnnecessary: let him read *Ephe. 4. 12. 13.* And if he scorne not to submit himself to *Pauls* iudgement, he shall learne that Prophetic is for them that belieue. *1 Cor. 14. 22,*

Verse

Verse 12. *That is, that I might be comforted together with you, through our mutuall faith, both yours and mine.*



Ow followes the correction, vsed to this end; that the people should not thinke him too meanely conceited of them, because he thinkes they neede confirmation: for as he iudgeth that they may be benefited by his preaching, so he thus esteemeth; that himselfe also may receiue comfort and confirmation by their faith.

Where note how carefully a minister must decline suspicion of meane esteeme of his peoples graces. Compare *Heb. 6. 9 10.* For this reason especially, least thereby their mindes be too far estranged from regard vnto our doctrine, as in experience we see them to be by nothing more then by suspicion of our light estimation of them: therefore obserue how this Apostle willingly takes notice of the good things in any people, and largely commends them, and thanks God for them.

Howbeit our well iudging must not be groundlesse; ^a for charitie though it be not needlessely iealous, yet is it not foolishly blind: and to approue, or praise without cause, is eyther foolish dotage or dangerous flattery.

That I might be comforted through our mutuall faith. So may one mans faith be helpfull to another, though not to iustifie him^b, yet to comfort and confirme him, namely, when as they shall see their owne experimentall perswasions, backed with the experience and testimonies of others. *Example.* The doctrine of iustification by faith in the blood of Christ is plentifulle taught

Obser.

^a *Heb. 6. 9. 10.*

Obser.

^b *Heb. 2. 4.*

taught in the word of God, believed, and comfortably entertained by all Gods children, acknowledged to be the onely meanes of righteousnesse, by which a man can stand in the iudgement of God : the onely way whereby a man can come to haue his conscience truly pacified. Now though the experience of Gods children together with the word, sufficiently establish vs in this truth, yet its a confirmation not to be neglected, that we haue others of our brethren from like experience with vs, giue testimonie thereto.

And it were to be wished, that Christian conferences were for this end more carefully vsed ; no doubt the consent of Gods children in the same truthes, would adde vnto vs no small comfort and confirmation. *Ferus*, in *Mat. 11.* reports of a kinde of conference in vse amongst the auncient Heremites and Monkes, not much different from that now deuised: they were wont, saith he, to meete together, and there freely to lay open each to other their seuerall temptations, meanes of resistance, and gracious issue, for counsell, comfort, confirmation, &c.

Obser.

But at no hand we may omit this ; that the Apostle *Paul* acknowledgeth, that he might somewhat be holpen & comforted by the faith of Gods people. Whence may be obserued, that the greatest of Gods Saints may somewhat be helped by the meanest of Gods people: and who sees it not in experience that the people may help their pastours, as remembrancers, as encouragers, as prouokers of their dulnesse, by being whet-stones, and as ~~it~~ were spurs vnto them ; as men though generally of lesse knowledge, yet sometimes of more feeling experience in the truth then many of their Ministers.

Use.

And if there were nothing else ; yet this should perswade a minister to frequent the company especially of
such

such of his people, as in whom he sees evidences of true faith and feare of God. And that whether melancholicke solitarinetie, or proud disdain, whereby it falls out that we flye the company especially of our meaner people (as for their outward state we commonly esteeme them) hinders no doubt much of that comfort that a minister might reape by their friendly conference. And therefore though of all things I most mislike that haunting of the assembly of mockers in a minister, be the pretenses neuer so honest, *Ier. 15. 17.* yet this I would haue alwayes in a minister that hee should be a companion of all them that feare God and keepe his precepts: *Psal. 119. 63.*

Verse 13. *Now my brethren I would that yee should not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue been let hitherto) that I might haue some fruit also among you, as I haue among the other Gentiles.*



His Verse is added to the former by way of prolepsis, for hauing professed his desire to see them, hee saw it might be demanded why hee came not; to which he answers, that he had often purposed, but was hindered, where his purpose is set out vnto vs. First, by the frequencie of it. Secondly, by an Antithesis of things diuerse shewing the cause of not obtaining that purpose; he was hindered. Thirdly, by the end; to haue fruit. Fourthly, by the inward mouing cause, consideration of his debt, and conscience to discharge it.

Now here are sundry things worthy our obseruation

F

tion

Obser.

tion, and first, where *Paul* purposeth and is hindered, obserue that the good purposes of Gods children are sometimes hindered of their execution. Compare *2 Sam. 7. 5.* *Act. 16. 6. 7.* God first by such inhibitions shewing his power; secondly, instructing to humility, and respect to his will; *1 am. 4. 15.* thirdly, iudgement on the wicked vnworthy of such blessings. *Matth. 13. 58. Mark. 6. 5.*

Use 1.
1 Heb. 6. 3.
 And it must teach vs euen in our best intendments, to submit our wils vnto Gods, and to permit vnto him the disposition of all our purposes.

Use 2.
 Secondly, it may comfort vs also in expectation of the Lords defeating the malicious and mischieuous plots of our vngracious aduersaries, be they neuer so cunningly plotted, or resolutely intended: no doubt that God that hinders good purposes of his owne Saints from execution, will much more defeate and bring to naught the lewd intendments of the wicked. See Examples, *Act. 23. 12. 13. 16. 23.*

Use 3.
 Hence also it followes that crosse successe in execution, proues not certainly vnlawfulnesse of the intention. And that speech of *Gammalsel*, *Act. 5. 38.* is vttered plaulibly to appease the counsell, not euer truly as experience teacheth.

Now if we view the meane of hinderance, something else will offer it selfe to our consideration, *1 Thes. 2. 18.* the Apostle mentions one hinderance of such a purpose by *Sathan*; *Act. 16. 6.* Another by speciall prohibition of Gods spirit; *Rom. 15. 20. 21. 22.* A third the greater necessitie of other people. And this I take to be that here meant.

Obser.

1 Luc. 15. 4.

Whence may be obserued, that where is greatest necessitie of our people, there must be most of our paines bestowed: a good shepheard missing his lost sheepe, leaues the rest in the folde, and seekes that is lost.

lost. A carefull Philitian though he haue many Patients lying vnder his hand, yet most respecteth with attendance him that is most dangerously ^a diseased. A good Captaine there placeth the greatest fortification where the wall is weakest, because he knowes there the enemy is likeliest to make assault and preuaile; we are Shepheards, Philitians, Captaines of the Lords Hoast, keepers of the Lords defended Cities, &c.

^a Mat. 9. 12.

Yet here this caueat must be remembred; that this must be limited especially to our owne charges, ^b for though what we can spare from the necessities of our owne people, may be bestowed to others. Yet must our owne household people be first and principally regarded. *Math. 15. 24.*

^b 1 Pet. 5. 2.

And therefore our people of more vnderstanding must not repine at their Ministers, though they shall in respect to the ignorance, and small capacity of some in their Congregations insist and stay long in the very Rudiments and A B C as it were of Christian religion. For though they perhaps be fit to digest stronger meat, yet some others, and perhaps also the greater part haue need of milke: and as their necessitie is greater, so ought it most to be regarded of a Minister, yea and let the stronger know that it is not alwaies vnprofitable vnto them that principles be in the plainest manner inculcated, partly because there is none can say that he doth so distinctly vnderstand any principle, but he may need more plaine explication, partly for that memory is many times slipperie, and often by too eager pursuit of things difficult, we forget euen those things that are most plaine and familiar vnto vs.

Use.

The end of this his purpose followes; *that hee might haue some fruit*, he meanes as I take it, the gayning of some of them vnto God, Compare *Ioh. 15. 16.*

Where note what a Minister must esteeme his chiefe fruit,

Obser.

fruit, not so much plentifull eithes, and reuenues which some call their fruits, as the gayning of soules to the faith of Christ. This is our haruest, to the gathering whereof we must principally bend our selues.

Now if any shall demaund how *Paul* calles the people of God conuerted, his fruit? *Ans.* First, because Ministers are Gods instruments and seruants to gather it: And secondly, because this in the euent proues very gainfull, and aduantageous vnto them in regard of that recompence God hath promised them aboue others that labour in his haruest: *Dan. 12.3.* Compare *1 Thes. 2.19.20.*

Use.

And if men could resolue thus to esteeme and measure their fruit, no doubt there would be lesse ambitious hunting after preferments and benefits, more plentifull fruit gathered into the garners of Christ Iesus: but while men make this the scope of their entrance and execution of Ministerie, that they may haue whereby to liue, no meruaile if the chiefe care be neglected, and so a curse laid vpon the gifts and paines of such, that they proue barren of this fruit, conuersion of soules to the faith of Christ. Read for encouragement this way, *Dan. 12.3.* that comparison of equals annexed, seemes to tend this way, either to perswade this people of his indifferent care of their gayning, as well as of others though by meanes of detaynment he had not as yet laboured amongst them, or else as a reason of his hope to haue fruit amongst them, because GOD had blessed his paines vnto others: or lastly, to worke in the people hope and expectation of benefit by his coming, and withall desire of it, in as much as his Ministerie had bene so fruitfull amongst others.

Verse

Verse 14. *I am debter both to the Grecians, and to the Barbarians, both to the wise men, and to the unwise.*

Verse 15. *Therefore as much as in mee is, I am readie to preach the Gospell to you also that are at Rome.*



Vt proceed we to the cause internall, mouing him to desire and purpose comming. It was the consideration of his debt, and conscience to discharge it; wherein foure things are to be considered: first, the obligation or bond, or what made him a debter: secondly, the debt it selfe: thirdly, the persons to whom hee was indebted, Greekes and Barbarians: fourthly, his readinesse to discharge it.

That which made him debter was his Apostolicall calling. 1 Cor. 9. 16. 17. Whence may be obserued that ministeriall calling, makes vs debtors vnto our people, in respect of those duties whereto it leades vs: see 1 Cor. 9. 16. 17. 18.

And if this were thoroughly considered, no doubt we should many of vs make more conscience of doing our duties. I know not how amongst many, preaching is holden as a matter arbitrarie and indifferent, good they say and commendable, but not of such necessitie, as many would beare the people in hand. I come not yet to handle the question of necessitie thereof in respect of the people, but me thinks this place sufficiently proues the necessitie of it in respect of a Minister; for is it arbitrarie to pay our debts? none but Anabaptists will affirme it; and we are debtors: yea and

Obser.

Use.

if we well weighed what our pawne is that we haue gaged for the discharge of this debt, no doubt we should as much abhorre this spirituall as that temporall Anabaptisme. Some, saith *Holcot*, sell their soules, as the couetous; some prodigally giue them away for naught, as the enuious; some negligently lose their soules, as the carelesse and thoughtlesse people; some pawne their soules for others; so doe Ministers, engaging their owne soules for the people, if by any wilfull negligence or default of them they miscarie: see *Ezech.* 3. 18. 19.

Obser.

See we in the next place the debt it selfe, from *Ier.* 15. *To preach the Gospell.* This then is the principall debt, to payment whereof our calling bindes vs, *To preach the Gospell.* It needes no proofes. Read *Mar.* 28. 18. 19. and that other, *1 Cor.* 9. 16. And least any say it is enough to deale by writing or reading; though I know these also are duties that we owe to our people, yet by this place it is more then euident, that it is not all wee owe them: *Paul* had written largely to this people, and yet thinks not his whole debt payd, till he haue preached vnto them. And least any man shal againe say, reading is preaching, methinks *Paul* puts difference enough betwixt these two in this place, for hauing written yet hee professeth his readinesse to preach. Apparantly putting difference betwixt this explication of the misteries of saluation by writing, and that other teaching by liuely voyce which properly he calleth preaching: I say not but the Lord may at his pleasure, vse either writing or reading if hee will to the begetting of faith, but this point is here euident that *Paul* counted not his writing that preaching whereto calling bound him.

Vfe.

Wherefore let as many as finde not some ability to discharge this debt, feare how by vndertaking the calling

ling they binde themselves to an impossibility of payment: The Apostle aduiseeth *Timothee* to haue care to what kinde of men he committed this function, and requires in them two necessarie points of honest debtors, fidelity and ability of payment^d: men wilfully running themselves into these bonds, me thinks I cannot fitlier compare them then to desperate bankrupts; that finding their state weakened, and themselves already so farre engaged that they see no hope of recovery; care not what they get into their hands of other mens goods for their present vse, neuer purposing to make repayment, but to provide for their owne present maintenance, to the vndoing often of their honest Creditors. Not much vnlike are those bankrupt Ministers, that knowing their owne absolute insufficiency, yet for supply of their present wants runne headlong into the calling; with the vter ouerthrow and vndoing (for ought they doe) of the poore people of God.

^d 2 Tim. 2. 2.
Titus 1. 9.

The next thing here to be obserued, is the persons to whom he acknowledged himselfe indebted; *Greekes and Barbarians, wise and vnwise*: first, by his Apostolicall Commission to all nations, states and degrees, qualities of men within his charge, as we know the Apostles calling was thus vnlimited^e, and so vnder these generall differences of Greekes and Barbarians, wise and vnwise, compriseth hee all men, of all nations and degrees. Other Nations called Barbarians in respect of the Greekes; in respect first of that esteeme that the Greekes caried of them: secondly, for that both in regard of elegancie of speech, and ciuility of manners, they were as Barbarians vnto them: in which sense that other phrase of wise and vnwise, seemes to be taken.

^e Mat. 28. 18. 19

Now whereas the Lord by calling bindes *Paul* to preach to all, we may gather, first, that the knowledge

Obfer.

bringing

^c Ioh. 1. 18.

Use.

^e 2 Cor. 3. 18.

Obfer.

comeslat.

^b Heb. 5. 12.

of the Gospell is needfull for all men to their saluation: and if we but consider the imperfection of all other sciences, eyther naturall, artificiall, or euen ecclesiasticall, it will easily appeare; nature reuealing God indeed but onely as a creator, gouernor, venerable maiesty, iudge of vnrighteousnesse, but still ignorant of a mediatour; Arradding some perfection to this naturall knowledge, and bringing it perhaps to more distinct knowledge of God the creatour; but yet notable to see in the workes of God the meanes of reconciliation^d: and the law shewing onely the necessitie of a Mediatour, nor discovering who this Mediatour is, or how his mediation may be auailable for vs.

And it should teach vs of all sciences, to labour for this knowledge of God, as he hath by the Gospell reuealed himselfe in the face of Iesus Christ &c. And its lamentable to see, how when other Artes draw multitudes to their earnest studie, this Arte of Artes lies alone contemned; as vnworthy of our knowledge, or at least not so necessarie to our saluation: and whereas in other sciences, wee hold the greatest destinations of knowledge needfull, in this we stay in *Confusis* onely, satisfying our selues with verball acknowledgement, that Christ came into the world to saue sinners, dyed for vs, &c. See *Paul* otherwise minded. 1 Cor. 2. 1. 2.

Againe, here learne we that the Gospell hath in it mysteries, that the wisest may not scorne to learne, nor the simplest despaire to conceiue. *Fulgent: ser. de Confes. In scripturis dominis abundat et quod robustus comodat, & quod paruulus sugat*: there is strong meat for strong men, and milke for babes^b: there is such mysteries as no science reueales, *verse 17.* so plainly vttered, that the simplest may vnderstand the whole counsell of God touching the saluation of the elect by Christ, &c. See a Catalogue. 1 Tim. 3. 16.

The

Use.

The Apostle, *1. Cor. 1. 22.* setting downe by the way a reason why the Gentiles refused the Gospell, saith it was this, they sought for wisdom, and seemed to want it in the Gospell, and to the same cause may we impute that generall neglect and contempt thereof, amongst the wise politiques of the world; whereas if they had eyes to see, and know how rightly to esteeme, and iudge of wisdom, they should see such wisdom here revealed, as none could be devised comparable: is it not a point of infinite wisdom to devise a meane how to compound infinite iustice with infinite mercy, so as neither should be impeached? What skill of men or Angels, could ever devise how God should be infinitely iust in punishing the transgression of the law; and with all infinitely mercifull in sauing them that he had elected. This hath the Gospell revealed in Christ crucified; in whom Gods iustice hath been fully satisfied, and by whom Gods chosen mercifullly saued. The Angels admire this, and pry into it, desirous to learne it by the Church. *Ephes. 3. 10.*
1 Pet. 1. 12.

1 Cor. 2. 6, 7.

And as blameable is that not searching into this my-
sticall wisdom whether through carelesse neglect or
needlesse despaire of knowing in our simpler people, to
whose capacitie though it haue pleased the Lord to de-
mit himselfe, and withall to promise instruction by his
spirit^k, yet pretending hopelesnesse of attainment, neg-
lect all meanes of attaining this so necessarie know-
ledge. See *Psal. 61. 7. Pro. 8. 9. 1 Cor. 1. 26. 27. Mat.*

^k *Ier. 31. 34.*
Iohn 6. 45. 46.

There remaines the last thing in this debt acknow-
ledged by the Apostle, and that is his readinesse to dis-
charge it. Where are two things: first, the readinesse
it selfe, secondly, the amplification of it.

The word signifies a propense and forward inclinati-
on to doe his duetie.

And

*Obfer.*¹ Iohn 4.34.

And it is that that of all things beſt becometh a miniſter, being one principall euident of inward calling, when a man can ſay it is his meate and drinke to doe the worke of God in his function¹, and its a ſpeciall thing, vpon preſence whereof wee may aſſure our ſelues, that our labours are accepted, and ſhall be rewarded, 1 *Cor.* 9.17.

^m 2 Tim. 4.1.

And it euidenth it ſelfe thus, when we are glad of occasions and opportunities to doe good to Gods people, in exerciſing our miniſterie^m. Secondly, when as outward allurements and enticements being abſent, yet we continue our paines.

Uſe.

To this how well ſureth the praſtiſe of many, that farther then authoritie of Maiſtrates vrgeth, doe nothing in the miniſterie, and what they doe, doe with irkeſomenefſe, that a man may well ſay, force compels, not will inclines: and euery vntowardneſſe of our people, and leaſt affliction is cauſe of a willing ſilence, and ſurceaſing of paines? It's true, that this preuailed ſome-what with *Jeremie*, and made him in weaknes reſolute to ſpeake no more in the name of the Lord; but ſee how the flame concealed increaſeth, and giues no reſt till it had found vent. *Ier.* 20.9.

The amplification followes: Firſt, by the meaſure, *quantum in me*: Secondly, by conſideration of the people, whoſe qualitie might haue hindered from doing his duetie.

As much as in me is: That is, ſo farre as God permits, and ſhall make way for diſcharge; there being nothing elſe that can withhold but onely the impediments that the Lord obieſts.

Obſer.

Such a meaſure of willingnes becometh a miniſter, that but when God lets, there ſhould be no impediment, or meane of detainment from duetie, taken notice of by a Miniſter: and ſuch a collecting and bending

ding of forces this way, that willingly admits of no distractions. See 1 Tim. 4. 15.

Now brethren, defective this way are many of vs, gladly entertaining every obuious pretense, that we can get for negligence; yea throwing our selues into impediments, and hunting after occasions of neglects. Much might be here spoken of those vnnecessary distractions about the things of this life, against which the Apostle deales, 2 Tim. 2. 4. 5. 6. 7. that leaue little or no leasure for attendance to the worke of the ministry: and though I acknowledge that the laying of the Apostle, 1 Tim. 5. 8. stretcheth also vnto ministers, yet must not those cares so distract vs, as to make vs neglect that *unum necessarium* of preaching the Gospell: see the Apostles reasons: 2 Tim. 2. 3. 4. &c. and consider what he saith, and the Lord giue vs vnderstanding in all things.

The second amplification is in the latter words: *to you also, or euen to you which are at Rome*. Its a particle of amplification, as if hee should say: not to others onely more simple, and lesse ready to deride and reiect the doctrine of Christ crucified, but to you also at Rome.

Rome was at this time the seate of the Empire; had concourse of all Nations; abounded with mighty Potentates; & great Clarkes of all sorts; readier a great deale to deride and persecute, then to entertaine the Gospell of Christⁿ: yet euen to them also is *Paul* readie when God shall giue opportunitie to preach the Gospell.

Whence we learne, that to whomsoever the Lord shall send vs to preach the Gospell, to them we must preach it, be their present estate neuer so desperate and hopelesse; though readier to deride then to imbrace our message. See Gal. 1. 17.

Reasons

V/c.

ⁿ 1 Cor. 1. 22.

Obfer.

Reasons are, because obedience must be performed without distrustfull care for successe. *Gal. 1. 16.*

Secondly, its probable to vs that GOD hath there some people; a tenth at least, where he sends his word. *Isay 6. 13. Acts 18. 9. 10.*

Thirdly, Gods call by the Gospell is powerfull, to make those that yet are not, that which they should be. *Rom. 4. 17.*

Fourthly, our ministerie is acceptable, and GOD glorified, as well in those that perish, as in those that are saved. *2 Cor. 2. 15.*

v/c.

° *Iohn 1. 46.*

And it teacheth vs not to draw backe whether so euer the Lord shall send vs. *Moses* his infirmities are noted this way. *Exod. 4. 11. &c. and 5. 13. 14.* and its that wherein many of vs are faulty, that we would faine be our owne caruers, and follow our owne choise, where to exercise our ministerie; and by foolish preiudice as *Nathaniell*°, despaire of successe, and forbear our paines, when the outward shew and fashion of the people is not such as we desire. Surely, if God should call vs to preach euen where the name of Iesus was neuer heard of, where the contempt of the word, were neuer so heathenish, yet me thinkes wee might promise our selues successe, in respect that the Lord thither sends vs.

Verse

Verse 16. For I am not ashamed of the Gospell of Christ: for it is the power of God unto saluation to euery one that beleueneth, to the Iew first and also to the Grecian.

Verse 17. For by it the righteousness of God is reuealed, from faith to faith: as it is written, The iust shall liue by faith.



Y way of prolepsis, hee addeth a Reason of his resolute readinesse to preach at Rome, the sum whereof is this: that howsoeuer amongst the wife of the world, the Gospell was had in derision, yet for his part, he was not ashamed eyther to professe or preach it; and he giues a reason of this, his not shaming of the Gospell. *verse 16. 17.*

In these words then we haue these two things: first, a protestation of the Apostle, *I am not ashamed*: secondly, the reasons of it, two: first, from the vse and end of the Gospell to which it is destined, being Gods power to saluation: secondly, from the Diuine matter it containeth; in it is reuealed the righteousness of God: this latter reason also inferring the former. Now how truly *Paul* professeth this of himselfe. See *Acts 13. & 17. & 24. & 26.*

And what *Paul* here professeth of himselfe, ought to be verified in all both Ministers and people. See *1 Tim. 6. 12. 13. Rom. 10. 9. 3. 15. Gal. 6. 14.*

But alas how many are the defects of men in this kinde; ministers almost scorning the naked simplicitie of the Gospell, hunt after I know not what ostentation of more profound learning in Sermons. See *1 Cor. 2. 12.*
And

Obser.

V/e.

P Ioh. 3. 1. 2.

Chrysost.

And people though convinced of their duetie, yet as *Nichodemus* dare not be seene in the company of Christ. Causes are these. First, too much desire and loue of mens praise. See *Ioh. 1. 43*. Its true as one saith, where a man seekes glory, there he feares shame: and he that doteth vpon the praise of men, its no maruell, if he account that shamefull vnto him, that is most glorious in the eyes of God. A second cause is that wee haue not felt the power of the Gospell in our soules: for surely this once felt makes vs easily contemne the mockes and scoffes of the world.

Reasons to inforce this duetie of fearlesse confessing. First, the maiestie and Diuine power of the Gospell, *ut hic*. Secondly, the example of our Sauour. *1 Tim. 6. 12. 13*. Thirdly, impudency of men in wickednesse. *Iay 3. 9*. Fourthly, perill of not confessing. *Mar. 8. 38*. all which are so many motiues with Gods children, powerfull to enforce confession.

Obser.

But let vs now come to see the reasons of *Pauls* boldnesse, the first is taken from the vse of it, to which the Lord by his ordinance hath deputed it, its Gods power to saluation, that is, a powerfull instrument, which God vseth to bring men to saluation; therefore called the arme of the Lord. *Iay 53. 1. Confer. 2 Cor. 10 4. 5*. Where you may see the mighty effects of this instrument: howbeit, we are not to thinke that this power of the Gospell stands in the letters and syllables of it but depends wholly in respect of efficacie vpon the spirit working therewith. *2 Cor. 10 4. 2 Cor. 3. 6. & 1 Cor. 3. 7*.

Vse 1.

Now then how blasphemous is that saying of those fanaticall *Enthusiasts* and Anabaptists, that call it a dead letter, as if it were of no efficacie in the hearts of Gods children. See *Heb. 4. 12*. and they shall one day finde it, euen to them that contemne it, powerfull to bring

bring downe vengeance vpon them for their disobedience, 2 Cor. 10. 6.

Secondly, let vs to whom the dispensation is committed, herewith encourage our selues to boldnesse in vsing this powerfull instrument, without despaire of successe. The frowardnesse and rebellion of people is oftentimes to Gods seruants cause of discouragement this way, but if wee would remember what the Lord teacheth *Jeremy. Cap. 1. 9. 10.* and what *Paul* hath. 2 Cor. 10. 4. 5. all such feares arising from doubt of successe, would of their owne accord vanish away.

But let vs see the vse of this instrument, and wherto it is auailable to saluation, that is, to bring men to saluation; partly by reuealing the meanes of reconciliation betwixt God and vs, *ut hic*: partly because by it as by an instrument faith is wrought, confirmed, increased in vs. 2 Cor. 3. 6. 1 Cor. 3. 7. and this hath the Gospell peculiar to it selfe, so that no other doctrine partakes in it, no not the law it selfe, being in it selfe the ministerie of condemnation⁹, and when its most powerfull, working nothing but a preparation to the grace published and wrought by the Gospell. *Gal. 3. 24. Heb. 7. 19.*

And this me thinkes if nothing else should procure in our people reuerence to our ministerie, if not for the person we beare, yet for the benefit that by our preaching they are made partakers of^r, as also teach them with conscience to attend vnto this part of Diuine doctrine, inasmuch as by it onely they are brought to saluation.

Come now to the subiect, wherein this instrument hath his effect; where is first their qualitie or act, belife: secondly, the vniuersalitie; euery beleuer: and the explication thereof, Iewe and Gentile.

Belife then is necessarie to the participation of this sauing power of the Gospell. See *Heb. 4. 2. & 3. 10.* for

Vse 2.

Obfer.

⁹ 2 Cor. 3. 6.

Vse.

^r Rom. 10. 15.
Gal. 4. 14. 15.

Obfer.

as the most soueraigne plaister hath no effect of healing except it be applyed to the sore; no more hath this sauing doctrine, except it be by faith receiued and applyed.

And by faith I meane not a generall assent vnto the truth of the Gospell, but a particular assurance, whereby we are perswaded that the promise of Gods grace in Christ belongs to vs in particular. *Gal. 2, 20. 1 Tim. 1.15.*

Use 1.

Whence it is easie to obserue the cause why the Gospell being so powerfull in it selfe, yet hath so little fruits in the hearts of many, not that it is in it selfe a dead letter, as the Anabaptists profanely speake, but because it is not mixed with faith in them that heare it. *Heb. 4.2.*

The Gospell is in it selfe a most soueraigne potion that hath power to purge all the rotten sores of the soule and to restore the decayes therof: but here faith is required as one principall ingredient, without which the Gospell is altogether ineffectual vnto vs. It is a wonderment amongst many, that in places where the Gospell hath beene long and powerfully preached, there should yet appeare so little fruit: some blaming the minister of insinceritie: some the very Gospell of inefficacie; the true cause is this, lacke of faith in the hearers: whiles some make the historie it selfe questionable; others contenting themselves with that generall assent, see not, nor apprehend Gods mercy therein reuealed to themselves.

Use 2.

And it may secondly teach vs that long to feele this sauing power of the Gospell in our hearts, to importune the Lord by prayer for this gift of gifts, true faith, whereby we giue admittance to it into our hearts.

Obser.

Now as the actuall power of the Gospell is appropriated to belecuers and they onely feele it, so also it is extended

extended to all beleeuers without respect of persons, according to the promise. *Isay 55. 1. Iob. 3. 16. Iob. 1. 12.* so that they all feele it: howbeit, that we erre not, let vs know that beleeuers are not all of one sort; some are such in profession onely¹, some that roue in generalities; assenting to the truth of the Euangelicall historie, by a generall grace; some that by a special worke of Gods spirit appropriate the generall promise to themselves in particular², and of these must this place be vnderstood, and this vniuersalitie to be accommodate vnto them all howeuer distinct amongst themselves by different degrees and measures of faith.

Now brethren how comfortable this little particle is to the children of God, that haue receiued by Gods grace, this excellent gift of true faith if there were no no other thing, yet that labouring of Sathan to wrest it from the Saints of God in temptations would easily euince. See the cunning of the old serpent; sometimes widening, sometimes straightning this gate into eternall life, as he sees will best serue for his aduantage. Before conuersion any faith saues any man; when God by his grace begins to bring a man out of the power of darknes, then the adulterers faith, though he haue ceased to be an adulterer, saues him not, nor the persecutors faith, though he haue repented his persecutions, &c. nor any faith, but what is as perfect as was *Abrahams*. But know we to our comfort, that the promise of the Gospell runnes in generall to euery true beleeuers. *Rahabs* faith saued her, though she had been an adulteresse: *Abrahams*, him though an Idolater; *Pauls* though a persecutor; and least any should say this grace was peculiar vnto them, *Paul* tels vs, that Christ in him shewed what all may expect that beleeuers in him vnto eternall life³. Neither must it trouble vs that our

¹ Ioh. 6. 64. 66.

² Gal. 1. 20.

Use.

³ Ios. 2. 25.

⁴ 1 Tim. 1. 16.

* Mark. 9. 24.

7 Rom. 11. 25.
26.

faith is not for the measure as *Abrahams*, so it be true; and so we mourne for vnbeliefe, and desire to increase faith^s; little faith may be true faith, and being true, serues to iustifie, as a sparke of fire is true fire, hauing as well the nature of fire, as the greatest flame. See *Mat.* 12. 20.

Now followes the explication of the generall particle; *to the Iew first*, and also *to the Grecian*, that is, *the Gentile*.

From that particle of order, first, some take occasion to obserue the order of Gods dispensation, or execution of this sauing power of the Gospell: namely, that it first shewed it selfe amongst the Iewes: and that is a truth as appeares. *Mat.* 10. 5. 6. *Luke* 24. 47. *Acts* 13. 46. for they were first by Gods ordinance, though they be now become last, through their infidelitie: but yet I take it, it is not here intended, as appeares by comparing this verse, with *Cap.* 2. 9. 10. 11. onely thus much is here taught, that the grace and power of the Gospell belongs to people of all nations, without respect of persons. *Col.* 3. 11.

Procced we now to the second reason of *Paules* confidence, which is also a reason of the first reason, taken from the effect and matter of the Gospell: In it is reuealed the righteousnesse of God, where also is added an exposition or declaration of the righteousnesse of God: *from faith to faith*.

See we first the meaning of the words; the righteousness of God, sometimes signifies his essentiall righteousness, whereby God is in himselfe righteous: and this is eyther vniuersally put for all that circle of Diuine vertues, that dwell in the Deitie, or else particularly; sometimes for his truth and fidelitie, in performing his promises as *Rom.* 3. 5. *1 Ioh.* 9. 1. 2 *Tim.* 4. 8. sometimes for that iustnesse and vprightness that he shewes in his administration

administration of the world, & specially for that his distributive iustice, (as we terme it) in giuing to euery one his due. *Gen.* 18. 25. none of these is here ment. Again the righteousness of God, in the case of iustification is vsually so called in opposition to humane righteousness², and is nothing else but that righteousness, whereof God is author, acceptor, approver, in case of iustification at his iudgement seat; called Gods righteousness, eyther because it is wrought and giuen by God in Iesus Christ, or because its approved and of force with God at his tribunall and seate of iudgement: as on the contrarie that is called humane righteousness which is wrought by men², or which is of force and esteeme amongst men, so that for it, they esteeme and iudge vs righteous, *Iamer.* 2. that place, *Phil.* 3. 9. compared with this sufficiently expoundeth this.

² Rom. 10. 3.

² Phil. 3. 9.

The meaning then I take it is this: the righteousness of God, that is, the righteousness whereby a man is iustified in the sight of God, is reuealed in the Gospell: the Gospell, here take largely for all that doctrine opposed vnto the law: wherein God hath promised reconciliation eyther made as now, or to be wrought by Christ Iesus the promised seed, as in the old testament.

Now this righteousness seemes to be called Gods righteousness, principally because it is wholly wrought by God in Christ, man conferring nothing thereto, eyther in whole or in part. See *Phil.* 3. 9. *Rom.* 10. 3. *Rom.* 3. 21.

Now then hauing thus seene the meaning, let vs briefly consider the points herein offered to our consideration: and first, whereas the Gospell is said to be Gods power vnto saluation, therefore because it reueales Gods righteousness: obserue we here the necessity of righteousness vnto eternall life: such a necessarie antecedence there is of righteousness, as that with-

Obfer.

out it there is no hope to be saued, Gods iustice inclining him to punish, his purity to hate all vnrighteousnesse. *Hab. 1. 13.* see also *Apor. 21. 27.* Yea I adde further that it must be such a righteousness so completely perfect, as that it may endure the strict censure of Gods iustice. *Gal. 3. 10.*

Vse.

^b *Mat. 6. 33.*

Now then the exhortation of our Sauour easily follows that we should therefore first and principally aboue all things seeke the kingdome of God and his righteousness ^b, such a righteousness as may stand before God and endure the tryall of his iustice. There is a remanent of this principle euen in Nature, ^c if it be not too farre degenerate, that it is righteousness whereby Gods fauour and kingdome must be obtained: and therefore the verie Gentiles by light of nature, haue performed some both religious offices towards God, and ciuill duties to men, as it were to demerit God thereby: but what this righteousness is, and where to be found, here nature shoves her blindnesse, and vanisheth away in vaine confidence of selfe righteousness and ciuill honesty; of which notwithstanding our Sauour pronounceth that its vtterly vnauailable to Gods kingdome ^c, and *Paul* that had as much of it as any counts it but dung and drosse in comparison. *Phil. 3. 8. 9.*

^c *Mat. 5. 20.*

Obfer.

See we then where it is reuealed: secondly, wherein it consists: thirdly, how it is obtained.

It is reuealed in the Gospell, and therein onely: not reason nor any Philosophie reueales what this righteousness is; something indeed it sees of the necessity of it, but neuer so much as by a dreame coniectures what it is; no not the law it selfe, though it be a diuine doctrine reueales simply the meanes of a sinners iustification ^d; this the priuiledge of the Gospell onely, to reueale Christ, the wisdom and righteousness of God.

^d *Rom. 3. 21.*

Whence

Use 1.

Whence me thinks it followes, that none of the nations to whom the Gospell is not knowne can be imagined to be made heires of life; and it is but a foolish dotage of mans braine, arising from I know not what commiseration of the multitude of the Gentiles that they many of them though ignorant of Christ were saved. *Confer Ephes. 2. 12. & Act. 4. 12.*

Use 2.

Secondly, it should teach vs thankfulnesse vnto the maiesty of God, that of his free grace hath giuen vs the knowledge of this true righteousness, by meanes of the Gospell: but hereof more hereafter.

Let vs now see what this righteousness of God is, and how obtained: in the next words, *from faith to faith*: which words are added to the former by way of *ἐκκρίσις*, as if he should say, if it be demaunded what that righteousness of God is that the Gospell reueales, it is the righteousness of faith, or whereof we are made partakers by faith; an *eclipsis* of the word *ἐννομία* or *νόμος*, not much vnlike that *Rom. 3. 21. 22.* compare it diligently with this place.

Here then we haue the maine state and *thesis* of this first tractate in this Epistle. The summe whereof is this, that the righteousness whereby a sinner is iustified in the sight of God is the righteousness of faith, which conclusion before I come to proue, I will a little explaine, and with as much breuitie as may beset downe the state of the question betwixt vs and the aduersaries of the grace of God.

The first question betwixt vs and them, is touching the terme and name of iustification what it signifies; whether making righteous, or pronouncing righteous; they vrging the Erymologie of the word, and some texts of scripture, for the greatest part detorted, to proue the first acceptation: we sticking rather to the second, hauing the Apostle for our interpreter. *Rom. 8. 33.*

De pœnit.
lib. 1. cap. 7.
pag. 143.

Now for the Etymologie of the word; whereas they say that the very Grammaticall notation proves their interpretation, let them remember what *Bellarmino* himself speaks in another place, *in eo errant multi* (saith he) *quod vocum significationes ex Etymologia potius ducunt, quam ex communi scripture & bonorum authorum usu.* Its the error of many, that they fetch the significations of words rather from their Etymologie then from the common use of Scripture, and good authors. And herein how foulely and stubbornely himselfe erreth, see his tract *lib. 2. de iustificat: cap. 2. & 3.* for its apparant both by scripture, and the best authours, that thus the word is most commonly used: yea alwayes used in this question of our iustification in the sight of God.

Howbeit, for my part I see not but wee may grant them this notation of the word to stand even in this question; so be it we ioyne not with them in their exposition touching the manner how a sinner is made righteous in the sight of God; this they say is done by infusion of habituall righteousness; which we must utterly deny, except wee will contradict the whole renour of the scriptures.

Let me a little with good leaue of my more learned brethren, to whose censure I submit my selfe, propound my iudgement herein.

I take it therefore that without any preiudice to Gods truth, we may grant them that notation of the word, to stand in this question: so that to iustifie shall signifie to make righteous; to be iustified to be made righteous. And if I be not deceiued, the Apostle thus useth it. *Rom. 4. 5.* but yet that infusion of habituall righteousness, they dreame of, hath here no place, though it be one inseparable companion of our iustification. For better explanation, I will a little declare the

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the proceedings of the Lord with a sinner in iustification, which is as I take it in this manner. First, by effectuall calling he workes faith; by faith vnites him vnto Christ, so that he is made one with Christ; thus vnited, he hath interest to Christs righteoulnes; hath true righteoulnes in his head; both passiue for satisfaction, and actiue for acceptation; which is truly his in respect of right vs^e fruit; hauing thus apprehended Christ, and made him with all his merits and obedience his owne, he ceaseth to be a sinner in respect of guilt and punishment, God striking off his score, cancelling the handwriting, in a word, forgiuing his sinnes, and making them so as if they had neuer beene; and so pronounceth him righteous; and accepts him to life eternall. And so we yeeld them their heapes of premitles, whereby they labour to driue vs to absurdities: and auouch that Gods iustice is not impeached by our doctrine of iustification.

It is true that they say. GOD doth not iustifie the wicked: that is, acquites him, or holds him guiltlesse while he is wicked, and yet we say with all that GOD doth acquite a belecuer and holds him guiltlesse, and that doing thus, hee iustifies not a wicked man, but a righteous man; though not in himselfe, yet in his head Christ Iesus: And of the terme let this suffice, this one-ly being annexed, that to iustifie, imports these three things one descending on other. First, to make righteous by ingraffing into Christ, and imputing his righteoulnesse vnto vs: Secondly, to absolue from sin which follows the former imputation: Thirdly, to pronounce and accept as righteous.

Come we now to the second controuerisie betwixt vs and them, and that is what that righteoulnes is, by which a sinner is made righteous in the sight of God, and so acquired from his sinnes, pronounced righteous,

and accepted to life eternall : they say it is a mans owne innocencie , habituall and actuall righteousness merited indeed by Christ, but inherent in vs as in a subiect : we vtterly disclaime this, and teach that the righteousness whereby a sinner is made, esteemed, and accepted as righteous before God, is the righteousness wrought by Christ, inherent in him onely as the proper subiect, made ours by faith, that is, by beleeuing it to be ours, and wrought for vs.

Where the third controuerſie offers it selfe to be considered ; (*viz.*) what kinde of faith this is, and how it concurrcth to iustification.

By faith they vnderstand, a generall acknowledgement of the articles of faith, and an assent to them as true. Wee a particular assurance, that what Christ wrought and merited, he wrought and merited for vs.

Faith againe, they teach to be a part of that righteousness as other vertues also. We not a part, but an instrument onely to apprehend and receiue it offered vnto vs in the Gospell. And therefore our Diuines say well, that faith is here to be vnderstoode with his object, the object being indeed that that doth iustifie vs ; faith being but the instrument to receiue it, as the hand may be said to feede or nourish the bodie ; nor that any nutritiue vertue is in the hand, for that is onely in the meate ; but because the hand is an instrument to conuay the meate into the stomacke, &c.

Having thus explained the question, let vs resume the conclusion, as it is here expounded, and so apply the proofes here set downe by the spirit of GOD. The conclusion is this, that the righteousness whereby a man is iustified in the sight of GOD, is the righteousness of faith, that is, the righteousness of Christ, apprehended by faith : and not the workes of the law eyther naturall, ceremoniall, or morall, done
by

by vs cyther before or after grace : and this Text affords for prooffe foure inuincible arguments. First this, the righteousnes whereby a sinner is iustified in the sight of God, is onely that righteousnesse which God only hath wrought in Christ; called here the righteousnes of God in opposition to mans righteousnes, as also *Phil.* 3. 9. *Rom.* 10 3. but so is onely the righteousnes of faith, not that of workes, *Ergo*. For though it be true, the aduersaries themselues, confessing, that our actuall righteousnes is the worke of God in vs, yet this with all they teach, and that truly; that in the exercise thereof, there is a concurrence of our will, and other powers of soule and body with the grace of God, and we are in them in some degrees *συνεργοι* fellow-workers with the grace of God, but this righteousnes whereby we are iustified, is wholly of Gods working in Christ, therefore by faith, and not by workes, are we iustified in Gods sight.

A second reason, is from the instrument and meane of Reuelation : which is the Gospell, and that onely. Whence I thus reason : the righteousnes whereby a sinner is iustified in the sight of G O D, is reuealed in the Gospell onely, the law Morall neuer discovering it : but the righteousnesse of workes, is reuealed and taught in the law, therefore that cannot be the righteousnes whereby *Paul* teacheth vs to be iustified in the sight of God.

Thirdly, the Apostle here directly auoucheth, that it is the righteousnes of faith, and proues it by the testimonie of the Prophet *Habakkuk*, whereby we are iustified, and so saued; therefore not the righteousnes of workes.

Fourthly, *verse* 18. &c. the Apostle at large proues that all both Iewes and Gentiles, are breakers of the law. Whence a fourth reason ariseth on this manner:

no transgressor of the law can be iustified by the law. See *Gal.* 3. 9. 10. but euery man, Iew and Gentile, naturall, and regenerate, is a transgressor of the law: therefore no man can be iustified by the workes of the law: these are the reasons laid downe in this chapter.

Use.

Now for use let this suffice in this place, to stirre vp Gods children, by these and the like reasons, to fortifie their iudgements in this maine point of Christian faith: The Article of iustification, it is the very summe of the Gospell; that once corrupted, there can be no soundnesse: that truely and thorowly vnderstood and beleued, and applyed, armes against all assaults of Sathan: and let vs be exhorted as to edifie our selues in all other the points of our most hely faith, so especially in this, which who so holds not aright, surely he holds not the head, nor euer can be saued.

But let vs a little turne backe to the words of the Text, and ridde them of some difficulties, and gather what may be gathered from them for our further instruction.

From faith to faith.] The words are diuersly expounded, and their connexion diuersly exprest: some referre them to the former words thus: by the Gospell the righteousness of GOD is reuealed from faith to faith; that according as faith increaseth, so is this righteousness of God, and our interest thereto, more and more made knowne vnto vs, and this is a truth, though I take it not that here intended; for I take it the Apostle speakes here of the generall propounding of this righteousness of GOD in the Gospell, not of our apprehension and acknowledgement thereof.

Some others take them to be as it were a description of iustifying faith, by the nature of it, for it is such a faith as continually increaseth, and gathereth new strength;

strength; this also a truth; but the sense but harshly collected from the Text.

I take it rather that they are added vnto the former, by way of *ἐξήγησις* and shew what that righteousness is which hee calls the righteousness of God, (*viz.*) the righteousness of faith: and thus he thinkes the words hang well together, if wee shall supply the note of explication that is here wanting; thus, to wit, or the word *esse*, to be from faith to faith; that is, to be wholly absolved in faith; so that beginnings, continuance, and accomplishment of iustification are wholly absolved in faith.

Which sense standing, ouerturnes that quaint deuise of the first and second iustification, deuised by Papists, for so they teach, there is a twofold iustification, first, and second; first, whereby a man of wicked, is made iust; second, whereby of iust is made more iust: the first they ascribe to grace, and principally to their faith, and to the second they admit good workes: This they deuise, to elude those many direct testimonies, for iustification by faith, without the workes of the law. Now this exposition standing, vtterly ouerthrowes this fond deuise; for if iustification be wholly absolved by faith, then haue workes no place at all in iustification: but how euer this exposition may be controuersed, their distinction was vtterly vnknowne vnto the Apostles, and all the pen-men of scripture. *Paul* speaking of his righteousness of good conscience, after the first iustification, yet acknowledgeth no value in it at all to iustifie him, and counts not onely his workes before grace, but his best deedes, in grace, as dung and dross in respect of any worth or auale of them to iustification, and it shall neuer be disproued that our Diuines teach, that iustification is *actus indidivisus*, and hath no latitude; the manifestation therof to vs is given by

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et Cor. 4.4.

by degrees, but the act is absolued in an instant, so that a beleeuier in the first moment of his beliefe, is as much iustified at Gods iudgement seate, as euer he shall be: but hereof more hereafter.

The proofes of this conclusion now followes, and the first is taken from a testimonie of the Prophet *Habakkuk. Cap. 2. 4.* In it weigh the qualitie: secondly, the substance of it, *It is a written testimonie*; selected from the written word of God; the onely Cannon indeede to try all truthe by; and the sole sound authority wherein our iudgement may rest, and therefore obserue that the Apostles when soeuer they haue to deal with the people of God, that had receiued the scriptures for the word of God, they vse none other testimonies; in deede when they deal with heathenish people, they fit them with Prophets of their owne stamp. *Tu. 1. 12. Acts 17. 28.*

Use.

And surely what other voice should there be heard in the Church of God, but the voice of Christ? and though it be true, that testimonies of Fathers may haue their place in such matters, yet the safest course were as *Augustine* aduiseeth, to heare, *hec dicit dominus*, thus saith the Lord; or thus it is written; and as *Constantine*, in the Councell of Nice, aduised to make the Scripture sole iudge and vmpire of all controuersies in matter of faith: and if this course had been holden in the first heate of these contentions, wee might haue hoped of a more speedy end of all these bitter and endlesse disputes.

But see we the substance of it, *The iust by faith shall line.*] It is doubted whether these words, *(by faith)* be to be referred to the subiect of this proposition *(the iust)* or to the predicate *(shall line)*, as they stand in the originall they may be indifferently applyed to eyther. If wee referre it to the predicate, it affords a good argument against

against that second iustification formerly mentioned : for if the iust liue by faith, & not by workes. then what place haue workes in iustification? If to the subiect, so also it proues the conclusion, that the righteousness of God, is the righteousness of faith; because the iust liue by faith, and he onely is saued.

But a greater difficultie there is about the fitnessse of this testimonie, to proue the conclusion in hand, for it is apparant that the Prophet speaks of a preseruacion in a temporall iudgement; & what is this to eternall life? To this the answer may be diuersly framed: first, perhaps that Chaldaicall captiuitie, figured our spirituall bondage vnder Sathan: and deliuerance from that calamitie, typically shadowed our freedome from hell, to be procured by Christ: as there are plentifull examples of the like. Compare *Isay* 40. 3. 4. *Mat.* 3. 3. and then the accommodation is easie. Or secondly thus, that generall sentences applyed to particular cases, are not thereby restrained onely to those particulars, but still retaines the generalitie of their nature, *Mat.* 19. 6. and so also the explication plaine. Or thirdly thus, that the Prophet in that place, doth not onely describe the blessing of a beleeuer, but also the cause of it, which is his faith; and then it is also plaine, for *analogiam similit ratio*. Or fourthly thus, that it is one and the same iustifying faith, that apprehends and giues vs interest to all the promises of God, made to vs in Christ, and as by it we liue in temporall dangers, so by it also are we freed from spirituall and eternall destruction: and let this suffice for the argument drawne from testimonies.

Verse 18. *For the wrath of God is revealed from heaven against all ungodlinesse, and unrighteousnesse of men, which withhold the truth, in unrighteousnes.*



Now follows an other reason, proving the same conclusion: the summe whereof seemes to be this. No transgressour of the law can be iustified by the works of the law, but if he will be iustified hee must be iustified by faith: but every man is a transgressour of the law: therefore no man can be iustified by the law, and so must needs righteousness be by faith.

The proposition is not here set downe, but easily gathered out of the Text: and the truth of it easily euinced: because the law requires to our iustification a perfect and continuall performance of the whole law, and every part thereof by our selues. See *Gal. 3. 9. 10.* apparant therefore, that the least transgression excludes from all iustification by the law.

Now the minor, or second proposition, namely, that euery man is a transgressour of the law, he proues at large by a generall distribution of all mankind; according to the phrase of the holy Ghost: all Iewes & Gentiles are transgressors; but vnder one of these two differences comes all mankind; therefore: and for the Gentils transgression, he proues it at large from this 18. verse, to verse 17. *Cap. 2.* sorting them also into two ranks: for they were eyther more notoriously wicked, or else Hypothetically onely iust: of the first sort hee shewes it, *Cap. 1.* Of the second, *cap. 2.* After hee proues the same of the Iewes, from *ver. 17. cap. 2.* to the end

end of *cap. 3.* This the diſpoſition and generall ſumme of theſe three chapters.

As for the firſt ſort of the Gentiles, he proves that they were tranſgreſſours, by a reaſon drawne from the effect, as a ſigne of tranſgreſſion, (*viz.*) Gods wrath, metonymically his vengeance or iudgement inflicted on them. Where the reaſon lies thus in forme, vpon whom the Lord poures downe his vengeance they are tranſgreſſours: but on the Gentiles God powred downe his wrath; *Ergo*, they were tranſgreſſours.

In handling of which reaſon this ſhall be the order: firſt to giue the ſenſe of the words; then to ſhew the force of the conſequence, and then the obſervations.

The wrath of God.] It is a queſtion amongſt the learned, whether anger may properly be giuen to God; and many things are ſpoken both wayes: the truth is, that anger as it is in vs, eyther for the materiall, or formall part of it, cannot be giuen to God that is free from all ſuch paſſions and perturbations: yet in a ſenſe it is true that anger is in God: that is, an inclination and will to puniſh ſinne, ariſing from his deteſtation of ſin: and ſo here it is to be vnderſtoode for the diſpleaſure of God conceived againſt ſinne, teſtified by the puniſhments he inflicteth on the tranſgreſſours.

Is reuealed from heauen.] (*viz.*) By thoſe puniſhments which out of that his throne of maieltie, and imperiall ſeate, he executes vpon them that prouoke him.

Now the conſequence is eaſily euinced: if there be wrath, there is ſure tranſgreſſion: both from the nature of GOD. that abhorres nothing that he hath made, nor is diſpleaſed at any thing whereof himſelfe is authour, as hee is of all things in the world, except ſinne: if therefore hee be angry with man
ſure

sure it is because man hath sinned: secondly, his iustice permits not to punish the guiltlesse. *Gen.* 18. 25. *Iob.* 4. 7. 8.

Obser.

Hence therefore the conclusion is naturall, that Gods wrath presupposeth mans transgression: and therefore may we safely reason from a iudgement, to a sin: God punisheth, therefore surely something is amisse. See *Lament.* 3. 38. 39. Neither doe eyther the sufferings of Christ, or the chastisements of Gods children, that in Christ are accepted as righteous, any whit impeach this truth: for howsoeuer Christ was in himselfe a Lambe vndefiled and without spot^f, yet was he by imputation a sinner^g, and Gods children though they haue no sinnes to be satisfied for by their owne punishments, yet haue they sinne to be abolished, chastised, preuented.

^f 1 Pet. 1. 19.
^g 2 Cor. 5. 21.

Ife 1.

And this if there were none other argument, would easily confute that dotage of the *Pelagians*, (*viz.*) that imitation onely makes vs partakers of *Adams* sinne: for see wee not that infants also dye before they come to vse of reason and vnderstanding: dye they, and yet are guiltlesse, and free from all sinne? farre be it that the iudge of all the world should not doe right, or inflict death the wages of sinne, where is no transgression.

Ife 2.

Secondly, see we to what cause we may impute all these iudgements of God, whether ordinarie or extraordinary, common or personall that haue seized on vs: all that disorder in the creatures, in creation destined to mans comfort, now through transgression become instruments of his annoyance: all the diseases and aches of the body: also losses of children, goods, &c. The fashion of most men in such iudgements is to cry out of ill tongues that haue fore-spoken them, and surely they are bewitched: beloued in Christ

Christ, consider it well, and we shall finde the witch in our owne bosome; the grand witches are our sinnes, they hinder the good things from vs, they bring downe all this wrath of God vpon vs: so for common calamities wherewith whole Kingdomes and States are visited: as how long hath the Lord followed vs in this Kingdome, with varietie of his iudgements; once and twice by famine and scarcitie of bread, and cleannesse of teeth, with pestilence after the manner of Egypt; with vnseasonable weather, fearfull inundations; and yet behold the wrath of the Lord is not ceased, but his hand is stretched out still. Wonder wee at this? O Lord, saith *Iosuah*, in like case, what shall I say when Israell turne their backes before their enemies^b: marke the Lords answere; get thee vp *Iosuah*, get thee vp; Israell hath sinned and transgressed my couenant, &c. for they haue taken of the excommunicate thing, and stolne, and dissembled, and haue put it euen with their owne stuffe: and this is the cause that Israel cannot stand before their enemies, because they are execrable: and surely, beloued, the same answere may wee giue to the like demaund: What should wee say when *England*, the people of G O D, are thus loden with the iudgements of God? What, but that we haue sinned, and broken the Lords Couenant? shall I say and dissembled and hidden our sinnes? that modestie were yet tolerable, but they haue declared their sinnes as Sodome, and haue not hidden themⁱ: the streets ring againe with othes, for which the land mournes; the tables and tauernes swimme with filthy vomitings; the sabbath polluted, iudgement peruered; the rulers sell sinnes, and say with shame enough (O shamelesse shame) bring gifts^l: and can we wonder at this wrath of the Lord? Nay, O Lord it is thy mercy, thine vn-speakable mercy, that we are not consumed.

^b Iosuah 7.3.ⁱ Isay 3:9.^l Hosea 4.18.

Use 3.

Now thirdly, I could wish that the third vse, which *Jeremie* infers *Lament.* 3. 40. might take place amongst vs; that in all these iudgements of GOD wee would search and try our wayes, and turne vnto the Lord. *Israell* had neuer rest, till the execrable thing was removed; nor let *England* euer thinke to haue rest from Gods wrath, till these execrable sinnes are some wayes expiated amongst vs: the Lord giue vs eyes to see euery man his own personall sinnes, and to turne from them: and moue the heart of our *Iosuah*, to search out the execrable things amongst vs, and to consume them, that the Lord may returne and haue mercie on vs, before his wrath haue vtterly consumed vs. Amen.

¶ Let vs now proceed to that that followes. It may be demanded how the Lord manifested his wrath vpon these Gentiles: *Ans.* Read the procelle of the chapter, and you shall finde it was by inflicting spirituall plagues vpon them, and permitting them to those grosse and brutish sinnes, wherein they wallowed.

Obser.

Whence may be obserued, that it is not the least euidence of Gods anger, to giue a people or person the raynes in iniquitie: when the Lord suffers sin to grow in a man to a height, without restraint, thats a token of his heauy displeasure. First, for argues it not a deniall, or depriuall of grace? and is not this a token of wrath? Secondly, shewes it not that God hath reiected them from his care? Thirdly, is it not a plaine euidence that he meanes to glorifie himselfe in such a mans vtter destruction? therefore he neuer deales so with his owne seruants. *Psal.* 89. 31. 32. but onely with the desperate wicked. *Hosea* 4. 14.

Use.

So that hereby againe, wee may iustly gather Gods heauy displeasure against the people of this kingdom; because the Lord suffers the generalitie to grow
to

* Nah. 3. 9.
10.

* 1 Reg. 9. 22.

we better then ^o No; better replenished, better fenced, better friended? yet was thee carried away; no brethren, neuer looke for peace whiles our sinnes, our abhominable sinnes, are in so great number and high measure amongst vs ^o: and the Lord grant these things may worke in vs truely turning from our sinnes, that the Lord may repent him of his great wrath, that hee is preparing for vs. *Amen, Amen.*

Come wee now to view the cause of this wrath, whereby the equitie of Gods proceeding is shewed: this wrath was reuealed from heauen: if any aske why: it was because they withheld or detayned the truth in vnrighteousnesse; for so I take it, this description of the Gentiles by their behauiour, imports the cause of Gods wrath vpon them. See we the meaning of the words.

By the truth wee are here to vnderstand, those *νομοις εννοιας*, true principles and notices that the Gentiles had in their vnderstanding, these and the like; that there is a God, that this God is the maker and gouernour of the world, of infinite power, wisdom, iustice, goodnesse, &c. and therefore to be worshipped: and those also of iustice, equitie and charitie to be practised towards men; as that what wee would not another should doe to vs, that wee should not doe to him, &c. This truth they detayned or kept downe in vnrighteousnesse; that whereas the conscience, from that light that was in the vnderstanding, suggested often, and vrged on to the practise of those things knowne, they wickedly suppressed all such motions, and hindered them from that effect they would haue had in their hearts: This the Sense.

Obser.

And comparing this sinne with the punishment, it shewes vs, how fearefull a thing it is, to hinder the effect of the knowne truth in the heart; and to suppress the

the good motions suggested by conscience, out of principles in the vnderstanding : for first, what is this but to be wilfully wicked? Secondly, see the haynouse-
nelle of it in the dangerous consequent : for hereby it comes to passe by little and little, that conscience is quite killed, and the truth vtterly extinguished, so that the grossest sinnes are practised without any checke or remorse of conscience. See *Ephes. 4. 18. 19. Rom. 1. 21. 26. 27.*

And let it be our admonition to take heede how wee suppress the truth, or by violence hinder the worke of it in our hearts. *S. Paul* would haue the word of God to dwell plentifully in our hearts : to haue full scope and the whole sway in the heart of a Christian. Now brethren how far engaged our people are in this sinne of suppressing, and suffocating the knowne truth, too lamentable experience shewes : the checks of conscience, caused eyther by word, or workes of God, they are commonly accounted fits of melancholy, and when such quames come ouer their hearts, a paire of tables or cardes, or merry company, is sought to driue them away : fearefull is this sinne, and such as is the forerunner of a reprobate minde, &c.

Use.

Col. 3. 16.

Verse 19. *For as much as that, which may be knowne of God, is manifest in them : for God hath shewed it vnto them.*



Ere is a prolepsis : that is, an obiection preuented which some might make in excuse of the Gentiles, thus; how could they suffocate or suppress the truth of GOD, which they knew not, seeing they wanted his word? *Ans.* Yes,

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they

they knew it, *verse 19.* which is proued proleptically, *verse 20.* by the particulars of this knowledge, and meanes, whereby they knew it: (*viz.*) the creatures, in which the power and Deitie of God shineth; and the power of vnderstanding giuen them by God.

So that in these words we haue these things to consider; first, that the Gentiles had the knowledge of God: secondly, the author of this knowledge, *God. ver. 19.* thirdly, the meanes whereby they obtained it; consideration of the creatures: fourthly, the measure, viz, and effect of this knowledge; it left them without excuse.

That which may be knowne of God, &c.] It may be demanded whether the Gentiles knew all that may be knowne of G O D? *Ans.* Not so; if wee take it generally, for God, as a redeemer, is knowne onely by the word: how then may this be vnderstood? *Ans.* First, eyther thus, that what may be knowne of God by power of nature, that was knowne vnto them: or secondly, thus, referring it to *verse 20.* so much as might serue to leaue them excuselesse was knowne vnto the Gentiles.

Obser.

First, then here obserue that the very Gentiles haue by light of nature so much knowledge of God, as may make their idolatry, atheisme, disobedience, inexcusable. Read for this *Psal. 19. 1. 2. 3. &c. Acts 14. 17. & 17. 27. 28.*

V/c.

So that we see God was neither tyrannicall, nor vniust: though he inflicted damnation vpon the body of the Gentiles before Christs comming, for besides that he made man right at the first, he neuer left himselfe without witnes amongst them^r, so, but that they might, and did know more of G O D, and their durie towards him, then they would or did practise: different measures in deed of knowledge there are, but to euery one is granted so much as should depriue them of excuse. The Philosopher sorted the Heathen people into three

¹ Eccles. 7. 31.

² Act. 14. 17.

Verse 20. For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.



He meanes of manifestation followes, that is, the creatures : which carrie so liuely representations of the infinite power and wisdom of God, that being duely considered, they bring vs to a certaine acknowledgement of the Deitie of their maker.

Now the reading in this place is something intricate ; I take it wee may best make the Syntaxis thus : the inuisible things of God being considered in his workes, euen euer since the creation of the world, are discouered ; to wit, his eternall power and Godhead.

And they seeme to be annexed by way of preoccupation ; because it might be objected, that the Lord is inuisible, and therefore could not be thus knowne : *Ans.* That though the Lord be in himselfe inuisible, yet are his inuisible properties euidently discerned in the creatures.

The proposition of this place is this : that the inuisible things of God are seene.

The subiect amplified by some particulars ; his power and Godhead ; the predicate by three arguments, the meane of discerning, consideration of the creatures : secondly, the time or indurance, euer since the creation. thirdly, the euent or effect ; so for that they are without excuse.

So though God be in himselfe inuisible, yet by his effects may his diuine properties be discoüered: as the soule though in it selfe inuisible, yet by the effects thereof in vs is knowne to be indued with faculties of life, sense, reason. &c.

Obfer.

And it may serue for answer to that sottish obiection of Atheists against the being of God: who euer saw God? saith an Atheist; and I demand who euer saw the soule of a man? and yet is there none so sottish, that seeing the effects of the soule, will deny the being of it in the body: the Ayre being a more grosse matter or substance, yet is not seene by the eye of man; yea, how many other creatures should wee by this argument exclude from being, which are in their nature inuisible? but to leaue them to their wilfull blindness, let vs now see how wee may profit by the creatures in the knowledge of God.

Vse.

: Col. 1. 16.

Not so much by the bare and idle gazing vpon them, as by due consideration and pondering of them: and thus duely weighing them, it is almost impossible but we should be brought to the acknowledgement of the Deitie, and Godhead of their maker: weigh but the hugeness of the earth, how it hangs as a ball without any pillar to support it: the bounding of the seas, &c. and we cannot but acknowledge his infinite power: consider the beautie of the heauens with their ornaments: the exquisite artificiall cunning that shewes it selfe in the frame of the smallest creature, with that excellent subordination of them one to the seruice of another, how can wee but acknowledge a diuine wisdom? See but the endowments that euery creature hath in his kinde, and the large prouision the Lord hath made for the necessities of euery of them, how can wee but confesse the bountifullnesse and goodnes of G O D, that thus delights to communicate

Obfer.

cate

cate to his creatures Read *Iob. cap. 37. 38. 39.*

U/e.

Let vs then be admonished, and take notice how we may profit, by beholding of the creatures, to be broght to the knowledge of the Creator; God hath laid open the Booke of the creatures to the view of all men, and therein imprinted his diuine properties, in so large and plaine Charecters, that who so runnes may read them: but I know not how it comes to passe, that wee spend our time in idle gazing, and wee are content to vse the creatures, but almost as the swine in the prouerbe, nuzling in the Acornes on the earth, but neuer looking vp to the place whence they fall; see *Dauids* practise. *Psal. 8. & 145. 147. &c.* and *Iob. cap. 26. 27. 28.* and learne to imitate their holy example.

Obfer.

The effect of this knowledge followeth: for I take this here to note not so much the intention of GOD in reuealing, as the issue and effect of this naturall knowledge. It serueth onely to deprive of excuse if it be seuered from that supernaturall knowledge of God, by the word: therefore *Dauid. Psal. 19.* speaking of the two-fold manifestation of GOD; first, by workes; secondly, by word: appropriateth conuerting power to the law of God; and the visuall distinction of knowledge, whereby one is made effectuell, the other ineffectual, hath warrant sufficient from the word of God: and hee that knoweth God no farther then the creatures reueale him, may know what shall stop his mouth at the day of accounts, when Christ shall come with thousands of his Angels to render vengeance to them that know not God, and disobay the gospel^u: but cannot by it be enlightened to saluation: For tell me: how doe the creatures manifest the Trinitie of persons; out of which if we conceaue God, wee conceaue an Idoll and not GOD^x? how those mysteries of God manifested in the flesh^y, &c. and the

true

^u 2 Thef. 1.

^x Ephes. 2. 12.

^y 1 Tim. 3. 16.

true meanes of reconciliation vnto God? &c.

And it should teach vs this lesson; that-as wee may not neglect that meanes of knowledge vouchsafed by the creatures; yet to ioyne thereunto the studie of the word of God, and thankfully to acknowledge the mercie of G O D to vs in this, that by his word hee hath vouchsafed to instruct vs in the maine matter necessarie to our saluation. And I cannot but lament the state of many, especially in vniuersities of greatest acuitie, that so age themselues in the Philosophicall contemplation of the creatures, that they vtterly neglect acquaintance with the word of God; and are so rapt with the pleasantnesse of naturall studies, that for it they omit, yea, almost contemne, the reading of Scriptures, and almost all religious exercises: It is far from me to diswaide such studies, which I know to be very auailable, to the attainment of soundnesse in Diuine knowledge; but herein I obserue a double abuse: first, that men commonly stand poring vpon the creatures, and searching out their natures, without euer casting eye vnto their maker; secondly, that they content themselues with naturall knowledge, neuer regarding that which is diuine and mysticall. Consider we what is said, and the Lord giue vs vnderstanding in all things.

Use.

Verse

Verse 21. *Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was full of darknesse.*

Verse 22. *When they professed themselves to be wise, they became fooles.*



Hese Verses containe a probation of the last clause in the former Verse; (*viz.*) that the Gentiles euen by this knowledge naturall, were left without excuse, and could haue no cloake for their sinne; and the argument may thus be framed: they that know God, and yet glorified him not as God, are without excuse; but the Gentiles knowing God, glorified him not as God, &c. *Erge*, were without excuse. And this minor, which is alone let downe, is further amplified by an Antithesis of things diuers; *but became vaine in their imaginations*, or as the word signifies, in their discourses, &c.

Obser.

Where first obserue, that naturall knowledge of God gathered from the creatures, though it be all it can doe to depriue of excuse, yet that it doth sufficiently; in regard that we are wanting in those duties, or the manner of them, which light of nature teacheth should be performed. See *Act. 14. 16.*

Ob. And if any will say, that they might iustly excuse themselves before God, because he had not given them further knowledge of him by his word. *Ans.* First, that the Lord was not bound: Secondly, that he iustly denied them that blessing, in regard of the contempt of it

it in the first creation: Thirdly, that the breach of the law written, shall not be imputed vnto them²: Fourthly, but onely their abusing, or not vsing of their knowledge naturall, as they ought to haue done.

² Rom. 2.12.

Use.

Now brethren weigh well; if neglects of duetie, where is none but naturall knowledge be inexcusable, how much more when the Lord vouchsafeth greater reuelations by the word? And let vs al in Gods feare, lay it to heart: marueilous hath God beene in his mercies to vs this way, insomuch that we may iustly say of our selues as *Dauid* said of the Israelites, *Psal. 147. He hath not dealt so with any Nation*; and yet would God it were not too true, that the Gentils themselves in their blindnes haue exceeded our thankfulness, and pious performances, in all this plenty of diuine reuelation. It were long to recite all their deuout intendments; all their strict obseruances of iustice and equitie; how great religion of an oath with them, how little reuerence and regard with vs: what examples of iustice, temperance, contempt of the world amongst them; to shame and condemne the oppressions, gluttonie, and idolatrous couetousnesse of vs, to whom the Lord is come so nigh by his word; that comination of our Sauiour hath place with vs; woe to vs, yea a heauier vwoe then to the Gentiles, that knew not God by his vword: easier shall it be for them at the day of iudgement then for vs: for it is probable, that if those great reuelations had been granted them that haue been vouchsafed vnto vs, they vould haue repented their impieties in sackcloth and ashes: they therefore shall be our iudges.

The reason prouing them iustly inexcusable, followeth; *because they knowing God, glorified him not as God*: that is, they worshipped him not with worship becomming his Deitie: nor were thankfull, (*viz.*) as they

CHAP. I. *An Exposition upon the three*

they should haue beene, for those many blessings the Lord blest them vvithall; doing good vnto them, giuing them raine from heauen and fruitfull seasons, filling their hearts with foode and gladnes^a, and by the creatures revealing himselfe vnto them.

^a A&S 14. 17.

Obser.

Such an excuseleffe sinne is vnthankfulness and vniust detainment of Gods due glory from him; it being the onely tribute the Lord expects from vs for all his mercies that hee hath done vnto vs: *Psal.* 116. 12. 13.

Use.

And let it be our admonition to take heed of this sinne of vnthankfulness: much more abundant hath God beene in his mercy toward vs, especially in blessing vs in spirituall things in Christ Iesus; our vnthankfulness shall be more hainous and inexcusable then that of the Gentils. Reasons stirring vp to thankfulness: first, no seruice so much pleaseth as thankfulness; neither is any thing accepted but what comes from vs in the name and nature of thanks-giuing^b: secondly, as thankfulness causeth continuance and encrease of blessings; so vnthankfulness iustly procures a depriall. See *Isay* 5. & *alsbi.*

^b *Psal.* 50.

Obser.

Againe here note that it is not enough to vvorship God, except wee giue him such worship as is seemely for his Deitie; which *Paul* calls glorifying God as God. And if any shall aske what this meete vvorship is here spoken of? it is when God is vvorshipped according to his will; secondly, vvith worship agreeable to his nature, (*viz.*) spirituall.

Use.

And how fruitolous that carnall ceremonious seruice performed by ignorant superstitious hypocrites is, the spirit of G O D euery where testifies: *Mat.* 15. 9. *Col.* 2. after the deuises and traditions of men. What is it to build a temple? to erect an altar? to giue sacrifice if it were of thousands of Rammes, and euen of ten thousand

thousand riuers of oyle? as if the Lord that made heauen and earth dwelt in temples made with hands; or as if hee had more pleasure in sacrifice then when his voice is obeyed; or cared for the lip-deuotion of an hypocrite, when his heart is farre from him. *Mat. 15. 11. ay. 29. Mic. 6.*

But here marke that nature though it direct to worship God, yet cannot reach to the right and acceptable manner of his seruice: it is true that the most barbarous of the Gentiles performed some worship vnto God, and what they did in religion they extended to his honour with great seruencie of deuotion. Yet knew not to worship him as God should be worshipped: they glorified him not as God, &c. and indeed how should they, lacking the word to direct them? secondly, ignorant of that altar. *Heb. 19. 15.* by which all our gifts are sanctified.

And if there were nothing else, yet this would sufficiently disproue that compassionate error of such as teach that the Gentiles by light of nature were brought many of them to saluation. Now surely if by any means they obtained saluation it was by the worship they performed vnto God: for they were without Christ. *Ephes. 2. 12.* And if they had any claime to saluation, it must needs be by the worship they performed vnto GOD: but how vaine that was, this place sufficiently proues, agreeing neither with the will, nor with the nature of God. And though I deny not but many of them were saued, because many of them had the knowledge of Christ, partly by conuersing and traffique with the Iewes, partly by extraordinary reuelations, as the Sibyllæ, prophesying of Christs comming into the world; yet if wee speake of the multitude of them that neither knew nor vvorshipped GOD otherwise then the creatures directed, what can wee thinke of them,
but

Obfer.

Use 1.

Iſe 2.

but that they periſhed in their blindnes, *Acts 14.*

And let it teach vs thankfulneſſe vnto the mercy of our gracious God, at whoſe commandement the miſterie holden ſo long from the Gentiles, is now opened and publiſhed among *all Nations.*

The Antitheliſ followeth : of three members : they became vaine, &c. had their minde darkened : were fooliſh, &c.

Touching the meaning of theſe words, by vanitie, vnderſtand friuolouſties : & the word *διανοησις*, tranſlated imaginations, may better be rendered diſcourſes, or reaſonings, ſuch as they made out of thoſe principles they had in their vnderſtanding.

The heart is put for the minde or vnderſtanding facultie ; darknes ſignifies ignorance, &c. the reſt are plaine.

Obſer.

Hence obſerue how friuolous blind and ſottiſh the minde of man is about the true worſhip of God, where it wants the word of GOD to giue light and direct it. Take the wiſeſt of blind Idolaters deuifes, how ſottiſh will they be found, if they come to the touchſtone of true wiſedome ? How marueilouſly did the heatheniſh wiſe, pleaſe themſelues in this and the like deuifes : that becauſe God was inuiſible, and the people could not be brought to acknowledge him ſuch as he was, except they had ſomething viſible to helpe them, therefore forſooth they muſt haue images to ſhadow out the properties of God, that therby they might conceiue ſomething of the Diuine nature. Againe, for as much as amongſt men ciuilitie, and humilitie ſuffers not to preſſe into the preſence of a King, without the mediation of ſome of his Nobles and neereſt followers, therefore we muſt alſo come vnto God in our prayers, by interceſſion of Saints and Angels. Againe, becauſe we are often forgetfull of the Maieſtie of God, therefore a picture

Col. 2. 18.

was

was requisite to be our remembrancer, & *sexcentia rim-
modi*; vaine, foolish, sottish deuises.

And let it teach vs as in all things, so especially in the worship of God to deny our owne carnal wisdom, and cleaue precisely to the word of God. How vnmeet is it that fleshly wisdom, which is an enemy vnto God should be a framer of his worship? how vnprofitable is wil-worship? yea how abominable to adde or alter the least circumstance in the worship of God? And howsoeuer there may be a shew of wisdom in voluntarie religion, *Col. 2. 23*, yet being rightly weighed, all the deuises of men shall be found vaine, foolish; yea more then sottish in the iudgement of God.

Againe, see here the condition of euery natural mans vnderstanding, till it be sanctified by the spirit of God; all the discourses thereof are nothing but vanitie, and sottish foolerie. Compare *Ephes. 4. 18*.

And how sottish that error of Papists is: whereas they teach corruption originall to stay only in the sensuall part of the soule, this place sufficiently sheweth: their reasons are scarce worth recitall: We yeeld them that man by the fall lost not vnderstanding, or vvill simply, the faculties still remained; but this wee teach that the right vse of them was lost by the fall. The vnderstanding is *natura*, *male intelligere corrupta natura*, *benè gratia*, as Bernard sometime spake of the will: and see what Paul speaks of the naturall mans vnderstanding, and how he exhorts to haue the very spirit of the minde renewed, and then shall wee see what to iudge of that *Regina Ratio*, and that *ἡγεμονικὴ*, ruling part of the soule, which Papists so much extoll and admire.

Use.

Rom. 8. 7.
Mat. 15. 9.
Col. 2. 23.
Leuit. 10. 1. 2.

Obser.

1 Cor. 2. 14.
Ephes. 4. 23.

Verse: 3. For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and foure-footed beasts, and of creeping things.



Ow followeth the euidence of their idolatrous folly: they turned the glorie of the incorruptible God, &c. The Apostle seemes to allude to that place of the *Psal.* 105. 20. The glory of God, vnderstand the glorious maiestie of God himselfe: which they are said to turne or change, not that they were able to bring any alteration into the Deitie; but this is spoken, as *Chrysostome* saith, eyther according to their intendment, and nature of the fact, as much as in them lay: or in respect of the euent, *quoad populum*, whom by this meanes they occasioned to thinke GOD to be like vnto those things, in whose image they did represent him.

Obfer.

Where first obserue: that the Gentiles themselves intended their images most of them to represent the true God, creatour and gouernour of the world. And how soeuer they erred in *hypothesi* imagining that to be this true God, which was not; yet in *thesi* they erred not in respect of their intention. Sundry testimonies might be produced to this purpose out of Diuines, and heathens.

Use.

And the rather obserue I this, because Papists to defend their image resemblances, and worship, often insist on this; that the images condemned in Scripture, were such onely as were made to represent false Gods, and things that were not: whereas a man that forbids

hath eyes to see, may easily perceiue, that the Lord forbids not onely images of false Gods, but images of himselfe also, the true *Iehouah*. Compare these places. *Deu. 4. 15. Exod. 32. 4. 5. Iudg. 17. 5. 13. Psal. 40. 18. &c.*

Now that wherein their folly chiefly appeared, was the disproportion of the image to the thing thereby resembled, G O D incorruptible, man corruptible; what possibilitie of resemblance?

Obfer.

Whence may be gathered a reason vnanswerable against representations of Gods maiestie, by any image of creatures whatsoever: because none of them can represent God so as he is in his nature or properties. And it is vsed often by the Prophets and other Diuines. *Isay 40. 18.* The Lord thus reasons against the Images of the people. *I am omnipotent, infinite in essence, power, miserie, &c. to whom then will you liken me? Lactantius de orig. erroru, lib. 2. cap. 2.* The Image of God that liues for euer, must be like him, liuing and sensible; and if *simulacrum* hath his name from likenes, how can these images be thought like vnto God, seeing they haue neither sense nor motion?

Now if this be thought a good reason against images of the heathen, (*viz.*) the desparitie, and disproportion that must needs be betwixt God and all images of creatures made to represent him, why holds it not against images of Papists, made to represent the Trinitie, though not as liuely representations of Diuine essence, yet as analogicall shadowes as it were of his properties, and actions?

They teach indeed, that there can be no image deuised by man liuely to represent God as he is; yet some analogicall resemblances there may be to help vs in conceiuing the properties and actions of the Trinitie. But how vainely? for first, what is Gods essence but his properties? what his properties, but his essence? secondly.

ly, marke the reason of the Spirit of God here, and I say 40. and you shall see the ground of it is this : what image soeuer doth not liuely represent the nature of G O D : that may be made to represent G O D, but no image doth set forth G O D as hee is : therefore may none be made to resemble him. And where as they say, that Angels though inuisible may be resembled by an image : therefore God also though inuisible. *Ans.* First, with M. Zanchius in *præcept. secund.* that I like not the libertie Painters take to themselves herein. Secondly, that there is manifest disparitie betwixt the two Angels, being, though inuisible, yet finite ; G O D not inuisible onely, but also infinite, and vnmeasurable, as *Damascene* himselfe speaks, *de orthodoxa fide, lib. 4. Cap. 13.* But more of this by and by.

Obser.

In the meane time, marke the madnesse of vaine man, when hee once begins to corrupt himselfe in this kinde ; not contented to resemble the incorruptible God in the image of a corruptible man, which was dishonour enough to the Deitie, but proceeds to foules, and beasts, yea, to serpents and creeping things. The truth whercof appeares in the histories of the heathen themselves. The Egyptians especially were mad in this kinde, erecting images of oxen, dogs, cats, rats, serpents, &c. as representations of God, vpon this ground as the learned haue thought, because that in respect of some benefits they received by these creatures, they apprehended them as instruments of Gods goodnesse towards them. See *Plin: arch, de Id. & Osir.*

Use.

And let it teach vs to magnifie the name of God for his mercy, in that he hath hitherto preferred vs from that extremitie of spirituall blindnes ; and specially be our caueat, how we begin to corrupt our selues, either in the apprehension, or worship of G O D : there is a steepe downefall in such corruptions. See *Ier. 10. 14.*

Verse

Verſe 24. *Wherefore alſo God gaue them vp to their hearts luſtes, vnto vncleanneſſe, to deſile their owne bodies betweene themſelues.*



Now followeth the puniſhment of this ſinne. Wherein we are to conſider the puniſhment it ſelfe; which is corporall vncleanneſſe, and fornication: ſecondly the maner of inflicting, gaue them vp: thirdly, the inflictor God.

Where firſt obſerue, that ſinnes ſometimes haue the nature of puniſhments. See *Exod. 9. 2 Theſ. 2. 1 Reg. 22. Hof. 4. 12.* and this is confeſſed by all Diuines popiſh, and orthodoxall: the ſcriptures alſo are pregnant for this purpoſe.

And it may ſerue to arme vs againſt that Argument that hath often troubled many: (*viz.*) againſt the prouidence of God, and his care of the things of this life: drawne eſpecially from the preſent proſperitie of wicked and vngodly men; whom it pleaſeth the Lord to feede fat with the things of this life. Now if wee would conſider, and well weigh the matter, we ſhould eaſily perceiue that they are not without their iudgement: for their very ſinnes and their lying in them, is as great a iudgement as may be inflicted in this life: to liue in drunkenneſſe, whoredome, &c. what puniſhment can be greater, ſeeing it defaceth Gods image: ſecondly, hardeneth the heart: thirdly, prepareth for deſtruction.

But ſee we the Authour of this puniſhment, and the manner of inflicting it. The Authour is God: *God gaue them vp.* See *Exod. 10. 17. 2 Theſ. 2.* Yet that wee erre not, conſider we a little, how God inflicteth it.

Obſer.

Uſe.

Ans. Not by infusing any new wickednes into them. See *Iam.* 1. 13. but first, by denying, or withdrawing his grace, by which they might haue beene withholden from such sinnes: as *Gen.* 22. 6. which Diuines call spirituall desertion. In which regard they make God in this case, *Causam remouentem prohibens*, of these sins whereunto they rush, after their stay and hold-back is removed: secondly, by tradition or deliuering them vp to the power of Sathan, and head-strong swinge of their own corruptions. See 1. *Reg.* 22. 23. thirdly, which is accidentally onely, by giuing them meanes of restraint, which falling vpon a heart thus forsaken of God, become vnto them occasions of greater violence in wickednes; as the Law. *Rom.* 7. 8. As impediments cast to hinder the current of a violent streame rather increase the violence thereof, then any way stop the passage: fourthly, after such abuse of these meanes of reclaiming, by denying vnto them those meanes of restraint. Read. *Hos.* 4. 14.

Hence therefore it will easily follow, that there is some act of Gods will extended to the being of sinne it selfe, in respect of the event. First, that God willeth that there be sinne, though not *quod peccatum*; yet as a meanes to manifest his mercie in pardoning, iustice in punishing; and as the iust and operative permission thereof in men is an act of God, as a iudge punishing some former transgression thereby. And why men should now be so abhorrent from this doctrine so long since taught in the Church of God I see not: yea, the very idle permission they take of, implies as much: for what God permits, hee wils to permit, and so wils to be.

Use 2.

But let this be our warning, to beware of all plagues, of this spiritual iudgement, of being giuen vp to our lusts: surely, except God should presently send vs downe

downe to the place of our iniquitie, where is paine endlesse, caselesse, and remediesse, a greater iudgement cannot befall vs.

And as we are fearfull of the iudgement: so especially take we heed of the causes thereof, they are, first, vnthankfulness for graces receiued: secondly, ill vse of gifts bestowed: thirdly, not profiring by meanes vouchsafed. Confer *Iſay* 1. 5. *Heb.* 6. 8. *Ezech.* 24. 13.

Neither is it to be omitted, that the Lord ordinarily punisheth spirituall fornication with bodily vncleanness: Confer *Hos.* 4. 12. as also we see at this day cometo passe in the Church of Rome: wherein how such vncleanness hath been practised, tolerated, yea defended, as lesse euil then marriage copulation, which the Lord teacheth to be vndefiled, their bookes and practise sufficiently witnesse.

But last of all, consider here the nature of fornication, it is an vncleanness which dishonoureth the bodie. The bodie of man, it is in it selfe and by Diuine dignation, a most honourable creature; but is spoiled of all honour, by this beastly sinne of whoredome. The honour of the bodie stands in foure things especially; first, the health of it. *Col.* 2. 23. and indeed what sensible creature hath the world so full of comeliness and maiestie as the bodie of man preserved in health? And how this sinne about others depriues it of this honour *Salomon*, testifieth *Proverb.* 5. 9. 10. 11. and ordinarie experience teacheth; there being no sinne that brings vvith it a more present blemishing of beautie, impairing of strength, rotting of the marrow. A second honour of the bodie is to be a sacrifice, holy and acceptable vnto GOD. *Rom.* 12. 1. 2. A third to be a member of Christ. *1 Cor.* 6. 15. A fourth to be a

Obſer.

Obſer.

Temple for the holy Ghost to dwell in. 1 Cor. 6. 19. of all which high honours wee deprivue our bodies, when wee giue them vp to this filthy vncleannes.

Use.

1 Cor. 6. 18.

Let vs therefore be exhorted as the Apostle exhorts vs, of all sinnes to flye fornication: there is in this sinne something singular about others: whereas all other sinnes are without the bodie, he that committeth fornication sinnes against his owne bodie: that is, whereas all other euen outward sinnes, though the bodie be the instrument of them, yet is it not the obiekt of them; in this a man sinnes against his owne bodie, spoiling it of that excellent honour whereto GOD both in nature and grace hath aduanced it. Consider if thou wilt, with what strange, and incurable diseases GOD hath in all times plagued this sinne, pockes, dropies, &c. and many others at the naming whereof many times wee tremble. And how many excellent personages both of men and women, renowned for beautie, and comely feature of bodie, (a worthy blessing of GOD) hast thou seene vterly disfigured, and so quite deformed? that there hath not beene left the least foote prints of what formerly appeared in them: flye fornication.

Verse

Verse 25. Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer. Amen.



N this verse, and those that follow, is set downe a repetition of the Gentiles sinne, with the amplification thereof; as also of the punishment with like amplification.

The sinne is repeated in this 25. verse in words something different; for what before he called the turning of the incorruptible God into the similitude of an image: hee here calls the turning of Gods truth into a lie. The increase of their sinne is that they worshipped the creature passing by the Creator; where is annexed a short, but pithie confutation of that fact, by a description of God; who is blessed for euer.

Touching the meaning of the words, there is some difference amongst interpreters; for my part I thinke with *Martyr* and others, that by the truth of God, we are here to vnderstand the same, that before hee called the glory of God, that is, the true essence of God; or the Deitie, as it is in truth: by the lie or falshood nothing else, but the images made to represent him: so called often in the Prophets, because they represent God falsely, and otherwise then he is in the truth of his nature. Confer *Ier. 10. 10. 14.*

So is euery image of God falshood, and no better then a lying representation of the Deitie. Therefore called falshood, *Ier. 10. 14.* and lying. *Isay 44. 10.* Neither will it suffice to say that the Prophets speake of heathenish

Obser.
Ier. 10. 14.

John 4. 24.
1 Tim. 6. 16.

thenish images, made to represent false Gods: for both the places shew that they speake of Images that were made to represent the true God, and reason cuinceth it from the qualitie and quantitie of Diuine essence: being a spirit inuisible, neuer seene by the eye of man, and of an infinite, vnmeasurable, and incomprehensible maiestie, *1. 47. 40. 12. 18.*

Deut. 4. 15.
16. 17.

Whence it will easily follow, that it is altogether vnlawfull, to puttrey God in an image; and let Papists say what they will, in defence of their audacious practise in this kinde, yet seeing the commandement of God, backt with such reasons as haue now been mentioned, stands still in force. they shall neuer be able to free themselues of that crime of violating the Diuine maiestie; so iustly in this regard imputed vnto them. Many prety shifts they haue deuised to keepe off from themselues this imputation, and reasons to iustifie their practise, but how vaine they are all, will appeare if we a little take view of them.

As first that the scripture condemnes such images of God onely, as are made to expresse the perfect similitude of the Diuine essence and nature; not such as are deuised analogically onely, and by mysticall signification, *Ans.* But it is apparant, that the Lord vtterly forbids all images, and likenesses, whether of perfect, or analogicall representation: for marke the reason, *Deut. 4. 15 16. You saw no image in the day when God spake vnto you in the mount: no image eyther of perfect, or analogicall signification: therefore you shall make no image at all: and who can thinke that the calfe made by the Israclites, was any otherwise deuised, but as mystically to represent some action, benefit, or propertie of God, and yet are they condemned as well for making, as for worshipping the golden image.*

But let vs consider briefly their reasons. First, they say

say Angels that are spirits also and inuifible, yet were lawfully pictured in the olde Testament. *Ans.* First, there was an expresse warrant giuen to *Moses*, and *Salomon*, whereas they were expressely forbidden to make any image or representation of the Lord: Secondly, graunt that there may be some libertie taken herein (as what dare not Painters, and Poets?) yet how vnequall this reason is, appeares by that great inequality, and disproportion betwixt Angels that are finite creatures, and God which is of infinite and incomprehensible maiestie.

And whereas they alleadge, that the Lord hath appeared in visible shapen. *Ans.* First, that they were not shapen of his essence, but pledges of his presence; neither was it Gods purpose thereby to teach the people what an one hee was in his nature or properties; but onely to testifie, and euidence that he was now present with them: Secondly, besides that, how will they proue that it is lawfull for vs to picture God in those images and shapen wherein hee hath appeared vnto men?

Neither is their third reason though more plausible, yet any whit more forcible: The scripture they say attributes vnto God all the members of mans bodie: And why may we not resemble him in a picture, as God hath as it were painted out himselfe in the scripture? *Ans.* Though other answeres be giuen by many; yet this is that I take surest to rest in; Gods will to the contrarie, and his flat prohibition, and that is answer sufficient to all such plausible why-nots? made by the wisdom of flesh. What though the Lord descending to our capacitie thus please to speake? shall we therefore presume thus to picture? hauing so expresse prohibition, with a reason; *the voice was heard but no shape seene. Dent. 4. 5. 16.*

There

Ephes. 4. 24.

Their fourth reason is this; that man may be pictured, and his image drawne; therefore God also whose image man is; for the image of the image, is the image of the exemplar, and first patterne. *Ans.* That man as he is the image of God cannot be pictured, for wherein is man an image of God? in the lineaments of his bodie? Let Papists leaue that dreame to the condemned Anthropomorphites. But he is the image of God, in regard hee perrakes analogically in holinesse, and true righteousnesse, which though it spread it selfe ouer body and soule, yet cannot be seene otherwise then by effects in eyther.

Hab. 2. 18.
Isay 44. 9.

The last reason artificiall is drawne, from the many profits that such images serue for: as instruction; remembrance, deuotion, restraining of wandering imaginations. *Ans.* Where marke the quicknesse of an Idolaters sent, that hath smelt out so many great benefits of those things, that the Lord thought, and taught to be vtterly vnprofitable.

But for more particular answer to this argument, how will they euer be able to proue this, which must be the proposition of their syllogisme: that whatsoever may be a meane of instruction, admonition, deuotion, &c. may be vsed as helpe to these ends: when as God hath tyed vs to those meanes onely which himselfe hath sanctified to this end: and hath giuen Christ to be the onely doctour of the Church, and hath prouided vs sufficiently of meanes to these ends by the great booke of the creatures, booke of the scriptures, visible word of the sacraments, inward teaching of his spirit: secondly, how was it that when these were such excellent meanes of teaching, the Lord denied them to the Iewes? and how fals it, that the people set to schoole to these teachers are found most ignorant of Gods nature and will? thirdly, what teach they, but lying

lying, and falshood? as lamentable experience sheweth: what grosse concepts of the Deitie these doctours haue filled our peoples mindes withall. And lest they say this hath come to passe by defect of other teaching by their ministers. *Ans.* That may well be in part; but yet such grossenesse comes principally from the image; and this also their inexpressible sinne, that haue giuen them teachers no better then images; hauing no more of true pastors, then their images haue of the Deitie. But enough of this popish deuise.

Secondly, come to our selues, and let vs be admonished to take heede how in our very mindes we conceiue any likenesse, or image of God. It is true of this Law also, that it is spirituall, as *Rom. 7. 14.* and forbids not onely corporall, but euen mentall resemblances, or similitudes of the Godhead, conceiued by the mind; we may not so much as thinke God like to any thing that we see or can conceiue.

Use.

Acts 17.29.

And the best way to conceiue God; is as an Ancient Diuine well teacheth, *via negationis*, by way of negation. And he that can most abstract God from likenesses, hath best learnt to conceiue G O D, such as he is.

Proceed we now vnto the encrease of the Gentiles sinne. *And worshipped and serued the creature*, &c. This, though I know it may be verified of the Gentiles in respect of their idolatrous worship of the Sunne, Moone, &c. and other visible creatures; yet I take it, is here to be vnderstood of the worship giuen by them to their images.

To make way to the doctrine, this question shall be propounded; whether the Gentiles gaue vnto their Images Diuine worship? or whether their vvorship had the terme in the images without reference to the prototypa, the things which their images represented

cented. Papists gladly lay hold on the affirmative part, that they may put difference betwixt theirs and heathenish Idolatry committed with images. And this, they say is that worshipping of an image, which the second commandment condemnes, namely the worshipping it as God.

Now for answer, know we that if wee speake of the rude multitude, whom God had principally blinded, no doubt, but they many of them intended their worship to the images, wherein they thought some Deitie, and diuine power to dwell, and what maruell, that men should grow so sottish, when God giues vp to blindnesse? *Isay 44 18. 19. 20.* But for the learned, and wiser sort of them, they knew well enough that they were no Gods, neither did their worship stay in the image, but was referred to the thing thereby represented, as *Augustine, Lactantius, Ambrose, & others* shew; and as *Plutarch, de Iside & Osir.* and other of the heathen professed. *August.* in *Psal. 96.* thus brings in an heathen, speaking for himselfe: *I do not worship that stone, or that image which is without sense, but I adore that which I see, and serue him whom I see not; who is that? The invisible diuine power that is president of the Image.* Many such testimonies might be produced.

Now if it be replied, that the scripture imputes vnto them this grollesse: *Ans.* The scripture speaks generally, not of their intention, but of the euent, as amongst other places that one. *1 Cor. 10. 20.* sufficiently euinceth. The things which the Gentiles offered, they offered not to God. but to diuels; not that they intended their sacrifices to the honour of diuels, but because this was indeed, in the euent, an honouring of Satan. whose suggestions they rather followed then the will of God. So *Psal. 107. 19.* the Israelites are said to haue worshipped the molten image, not that their
intention

intention reſted in the Image, as *Exodus* 32.5. but becauſe all this worſhip intended to be conueied vnto God by the image, fell backe vpon the image; God vtterly reiecting ſuch a worſhip from acceptance, which he had ſo oft forbidden by his precept.

Now this ſenſe ſtanding (as I ſee not how it diſagrees from the rule of faith, or is impertinent to the Text) affords this obſeruation.

That the worſhip intended to God by an image, is not the worſhip of God, but of the image. That indeed is honoured, but God diſhonoured, whole will is hereby altered, and his precept violated. Confer *1 Cor.* 10. 20. *Exod.* 32.4 5. vnderſtand this, as before, not of the intention of the worſhipper, but of the euent.

Here then are the Papiſts iuſtly charged vwith as groſſe Idolatry, as euer the heathen practiſed; that worſhip images of God, and Saints, though not intentionally, yet in the euent with the worſhip due to God alone.

Many large diſputes, and queries they haue concerning the kinde, and degree of worſhip that is due to holy images: ſome of them reſolving foole wiſely, that images are to be worſhipped with the ſame worſhip that is due to the preſident; others, thinking that ſome thing to groſſe, concluding, that this is to be vnderſtood vnproperly, by way of concomitance onely. It were long to reckon vp all their fooleries in this kinde. Alas, that ſuch wits ſhould be ſo occupied? and that there were not ſome good *Iofab* amongſt them, by axes and hammers to put end to ſuch heatheniſh reasonings. Read *Iſay* 30. 22. and thou ſhalt ſee vwhat honour is due to ſuch traſh. Their common excuſe is ſufficiently remoued by that which hath beene ſaid in the former queſtion.

Now for their worſhip of Images they haue theſe

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reasons; first, that they are signes of holy things, and are for their relation to God to be worshipped. *Ans.* But I demaund, by whose institution come they to be signes of holy things, and what is the foundation of this *revelation*? if by humane appointment onely, they will neuer be able to proue that man can giue to any thing such a *revelation*, or ordaine a signe, thus to signifie a holy thing, or to binde vs to such reuerence of signes by man ordayned. And for diuine institution, which alone hath power to consecrate signes to such holy significations, when they shall shew it vs out of the scriptures, we will entertaine their images with that reuerent esteeme, and regardfulnesse in vsing, as is due to such ordinances, but yet will euer be far from religious adoration of them.

Secondly, they affirme that God by images hath wrought miracles, therby to procure honor vnto them. *Ans.* Whether God wrought miracles to procure them honour, or the diuell maruels to delude Idolaters, is hard for Papists to determine.

But first we answer that they were *mira non miracula*, maruels not miracles many of them, that God permitted to be wrought, at or by them: strange things perhaps many; that filled the poore people with wonderment, whilst they knew not the cunning and power of Sathan.

Secondly if miracles, yet not to procure them honour, but to proue our obedience, did the Lord permit them, See *Deut.* 13. 1. 2. 3. miracles are not alwayes scales of truth; but sometimes trials of loyaltie.

Thirdly, they reason *a pari*, or *simili*: man is worthy of veneration because he is the image of God; therefore other images also because they are images of Christ, or Saints, &c. *Ans.* To this I answer, that images made by man to represent God, or his Christ, are but equivocally

uocally called images of God and Christ. Indeed we honour man as the image of God with ciuill honour, because God hath so commanded vs : secondly, and hath giuen to men venerable gifts of holinesse, and righteousness, that make them honourable ; and when they can shew eyther GOD to command worship of their images, or demonstrate such charecters of Diuine excellencies in them as GOD hath placed in man, wee will also giue them their due reuerence.

Their fourth argument is, *à paribus in contrarijs*. Images are capable of infamie, and reproach, therefore also of honour, and worship ; which argument some vtter thus, the contempt done to the image of GOD and his Christ redounds to God, and Christ: *Ergo*, the honour done to their images is done to them. *Ans.* Our Diuines firly answere that it followes not : neither are those contraries *paria* : for it sufficeth to the dishonouring of God that there be an euill affection, or intention ; but a good intention is not sufficient to the honouring of God, except the meanes as well as the meaning be prescribed of God.

Their other arguments are friuolous, and not worth the naming : for what is it to prescribe in error ? And what though euill men haue oppugned images, and good men reuerenced them ? for neither did the one oppugne, as they were euill ; neither were the other good so farre as they defended them. That last argument from the infortunate end of those that haue opposed, and the happinesse of those that haue maintained them, hath an apparent mistaking of no cause for a cause ; for neither were these plagued for opposing, nor those blessed for maintaining images.

Now I conclude this whole place with that saying of *Lactantius de origin : error. lib. 2. cap. 2.* where hauing at large disputed against the folly of Image-making, and

worship, he concludes: *Foolish men as they are, they consider not nor understand, that if their images had sense, or motion, they would of their owne accord worship men by whom they were polished; which, had they not beene fashioned and brought into shape by man, had still beene yether incult and horride stones, or vnshapen and rude matter.*

Obfer.

One other thing onely will I obserue in this text and so proceed to that that followeth: And that is the ordinarie connexion of these two sinnes, the making, and worshipping of an image. See *Psal. 106. 19.* &c. partly through that bewitching which is in them when they are clad as it were with Diuine representations: partly through Gods iust iudgement, giuing men ouer to blind dorage, because of their first declining from his will.

U/e.

And it iustificth the practise of Christian Magistrates, that to preuent occasions of Idolatrie, haue remoued them out of our Temples; I hope, neuer againe to be restored: many exclamations, and bitter inuectiues they haue heard from Idolatrous mouths; but who knowes not but the Lord hath done them good for that euill? And how vnmeet such contumelies are for them that cry out of vs, for lacke of loue to Christ, because wee cannot indure the Idolatrous abuse of his image, when themselues are drunken with the bloud of Saints, Gods liuely images, euerie man may iudge. Loue to Christ is best euenced, by loue to his ordinances, and his Saints, and by hatred of those things which God professeth to hate, amongst which are especially lying images.

But shall wee heare their reasons why they must be placed in our temples; forsooth *Salomon* erected Cherubims in the temple. *Ans.* Yet placed he them out of the sight of the people, in the holy of holies: secondly, had Gods speciall warrant.

Secondly,

Secondly, they reaſon from conueniencie; vvhat meetter places for holy images, then holy places? beſides that, they are an ornament to the Temple, and withall a meane to keepe our mindes from vaine by-thoughts, and wandering imaginations. *Anſ.*

To the firſt: if they were indeed holy by Gods ordinance it were ſomewhat: But now being but as they are mens deuifes, and found in-experience to be occasions of Idolatrie, what more vnmeet place then the Temple for an Image? whereas the very reuerence of the place wins it too much eſteeme with ſuperſtitious mindes.

To the ſecond: that Temples ſhould be decently kept, and moderately adorned, wee deny not; but hold ſuch traſh the vnmeetest deckings: and as for images abuſed to idolatrie, wee iuſtly count them rather blemiſhes then ornaments to our Churches; and may truely ſay of them, as *Hezekias* of the like to the *Leuites*; carrie forth this filthineſſe out of the Sanctuary. 2 *Par.* 29.5.

To the third: that they are meanes rather to occaſion, then to preuent wanderings: the occupying of the outward ſenſe, is in experience the abalienation of the minde; which made the *Lacedemonians* permit no picture in their Senate houſe, leaſt by beholding thereof, the mindes of their Counſailors ſhould be diſtracted from the preſent conſultations. And I wiſh men for preuenting of wandering in prayers, firſt to labour for feeling of wants, which they would haue ſupplied. 1 *Reg.* 8. 38. Secondly, duely to conſider in whoſe preſence they ſtand. *Acts* 10. 33. theſe they ſhall finde better ſtaves from wandering, then all other ſelfe deuifed meanes whatſoeuer. I haue dwelt ſomething long in theſe controuerſies; but now proceed to that that followeth.

Which is God blessed for ever, Amen.] These words, are diversly construed with the former; some thus conceive them, as importing the disappointing of that inconvenience, to which the nature of these Idolatrous actes tended: as if hee should say, notwithstanding, all this sacriledge committed by these Idolatrous Gentiles, yet continued the Lord in his blessed and happie estate: and so it is a truth; that no impietie of man can really robbe GOD of his honour, or impeach his blessednesse: And if any shall say, why doth hee then complaine. *Ans.* Because hee measures impietie according to the intention of the doer, and nature of the fact, not after the event, which by his power he disappoints.

Some thus vnderstand them as a speech of *Paulus* zealous affection, occasioned by mention of that dishonour the Gentiles laboured to fasten on the maiestie of God.

I rather thinke that they are a short reprehension of the Gentiles Idolatry, as if hee should say, they worshipped the creature, passing by the Creator: to whom alone all praises, and honour by iust right appertaineth, so *Iunius* interprets out of the *Syriack*: it would be too long, and perhaps impertinent, to insist on that common place; this onely I wish, that hereto we may all heartily subscribe, and say *Amen*, both in affection, and practise.

Verſe 26. For this cauſe God gaue them vp vnto vile affections: for euen their women did change the naturall uſe into that which is againſt nature.

Verſe 27. And likewise alſo the men left the naturall uſe of the woman, and burned in their luſt one toward another, and man with man wrought filthineſſe, and receined in themſelues ſuch recompence of their error, as was meete.



Here now followeth the increaſe of their puniſhment ſpirituall, as they grew more and more corrupt in the worſhip of GOD: ſo by Gods iuſt iudgement, much more filthy in their conuerſation: chaunging the verie courſe of nature in their vncleanneſſe. This foule abominable filthineſſe was one of thoſe crying ſinnes of Sodome. See *Gen.* 19. 5. and is therefore of Diuines called Sodomie. How frequent the Gentiles were herein, who ſo reades their poets, many of them, *Pederastes*, and other hiſtories of the heathen, as *Suetonius* in *Nerone*, ſhall eaſily perceiue.

But hence let vs obſerue, how as man encreaſeth tranſgreſſion: ſo doth God vengeance; and it is true of iudgements temporall: *Leuit.* 26. *per totum*. Spirituall, *2 Tim.* 3. 13. *Pſal.* 69. 27. Eternall: *Mat.* 11. *Rom.* 2. 5.

And let it be our warning, how wee goe about to prouoke the eyes of the Lords glorie. It is a fearfull thing to fall into the hands of the liuing God: eſpecially when wee walke ſtubbornly againſt him, and

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Heb. 10. 31.

refuse to be reformed by his lighter corrections. *Leuit.*
26 23.24.

Obfer.

Again, see here the miserable condition of a man forsaken of GOD; with such a man, there is no stay, till he come to the extremitie of prophanenes. See *Apoc.* 22.11.

Iob. 11.11.

And no maruell, since man in his nature is borne as a wilde asse colt, headstrong in wickednes; but where GOD by grace pleaseth to reſtraine: what maruell then, the bridle remoued, if wee runne headlong into all prophanenesse?

2 *Tim.* 2.26.

Ephes. 2.2.

Again, what other thing can be hoped when a man is wholly giuen vp to the power of Sathan? our prouerbe is, hee must needs goe that the diuell driues; and what wickednesse will hee make conscience of, in whom the prince of the vworld reigneth? such is the state of every man forsaken of God.

Uſe.

And let gracelesse men here consider, how foolishly they promise themselves preservation from grosse wickednesse. Tell them of *Cain, Iudas, Achitopels* vngodly liues, and discomfortable ends: I warrant you say they? And doe you thinke vs such wretches? It cald to minde the speech of *Hazael*; to vvhom when the Prophet weepingly foretolde vvith what mercilesse crueltie hee should vse the people of God, not sparing the women with child, nor the Infants that hung on the breast: *Is thy seruant a dogge* (saith he) *that I should doe this great thing? thinkest thou mee so beast-like sauaage, that I should doe these things?* yet accordingly it fell out, God giuing him vp to the power of Sathan. Alas men know not the viciouſnes of their owne deceitfull hearts, that thus speake.

2 *Reg.* 8.12.13.

Secondly, mee thinkes well weighing this fearful estate, I cannot but pray GOD of all iudgements to keepe

keepe mee from this ; the giuing mee ouer to mine owne hearts lusts. If G O D should giue me the option, to choose the torments of hell, with hope to recouer his gracious fauour, or thus vtterly forsake me of his grace, and leaue mee to mine owne counsels ; I would wish rather hell torments with expectation of deliuerance , then this giuing vp to the lusts of mine owne heart.

Signes of this fearefull estate are these.

First, when G O D curseth the meanes of reformation vnto vs, so that we are not bettered by them. *Heb. 6. 8. 1/ay 6.*

Secondly, hardnesse of heart, when conscience ceaseth to doe her office, and that which accompanieth it, working wickednesse with greedinesse.

Thirdly, when the Lord remoues, or denies meanes of reclaiming. *Hos. 4. 14.*

Fourthly, to walke in our owne counsels. *Psal. 81. 12. Ezek. 24. 13.*

Whereas this giuing vp to these fearefull sinnes, is called a iust recompence of their error: it followeth that sinnes haue sometimes the nature of punishments. See *Annotat.* in *verse 24.* Neither doth that which some obiekt, any way impeach the truth. They say they are not painefull, therefore no punishments: For first, not feeling makes them so much the more gricuous ; in regard that they are hereby kept from seeking remedie: Secondly, that they are not felt proceedes of the hardnesse of their heart, as when a limme of the bodie is cut off, the member being first mortified by the Chirurgion: Thirdly, when God awakes their conscience by his iudgements, they feelee the horror thereof; or if they die senselesse, yet followes their vnspeakeable torture, weeping, wayling, and gnashing of teeth.

Ephes. 4. 18. 19.

And whereas againe they say finnes are voluntarie, and therefore no punishments. *Ans.* There are punishments voluntarie, vvhich men greedily runne into: as *Saul* to his Sword, *Indas* to the halter, &c.

The vses, see verse 24. this onely annexed; vve haue many that in respect of outward prosperitie, because they come in no misfortune like other men, bleise themselues in their courses, and thinke that their verie irreligion, or superstition, pleaseth God; because the Lord so long forbears inflicting of outward plagues; whereas notwithstanding, they are giuen vp to most vile abominations in life, whoredome, drunkenesse, couetousnesse, &c. which if they had eyes to see, are heauier plagues, then all those outward misfortunes that betide Gods children. How fond is this argument? I am free from afflictions, therefore my wayes please GOD. Yea, how certaine is this inference? I thrive in wickednes, therefore the Lord is angry with mee. *Ezech. 24. 13.* And this; sinne dies in mee, therefore GOD loues mee; Sinne growes in mee, therefore I am none of his.

Verse 28. For as they regarded not to acknowledge God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient.



Here yet followes another degree of this spirituall iudgement, with the cause of it; declaring also howequall this vengeance was, and how iustly inflicted; in the words obserue these things: first, the sinne, *they regarded not the knowledge of God*: secondly, the punishment, *giving vp to a reprobate minde*: thirdly, the consequent of the punishment; *doing of things vncome-ly*; fulnesse of all vnrighteousnesse.

The sinne is, that *they regarded not to know God*. The word ἐκτιμάσθαι, sometime signifies to trie, or examine; 1 *Thes. 5. 21.* sometimes to approue and allow, so here it imports a not allowing, or regarding, or making that precious account of the knowledge of God: a grievous sinne noted in men of desperate impietie, *Iob 21. 14.* and the common sinne of these times; wherein the Lord hath vouchsafed vs so plentifull meanes of knowledge of himselfe, in the face of Iesus Christ, by the Gospell.

Signes of it: first, to despise the meanes: *Pro. 1. 1. Jer. 3 2. 3.*

Secondly, not to preserue it being attained, by all holy meanes, hearing, reading, meditation, conference, practise, prayer, &c.

Thirdly, wilfully to suppress, and choake it in vs. *Rom. 1. 18. 2 Pet. 3. 5.*

Fourthly, to preferre other vaine speculations of our

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our owne, or other mens deuising, before what God reucaleth. *Rom. 21. 22.* Many other might be reckoned, but these sufficiently conuince our people as guiltie of this sinne. See we now the punishment; *God gave them vp to a reprobate minde.* This reprobate minde some take actiuelly, and thus interpret; a mind not so much reprobued, as reprobuing, or disallowing things to be allowed; approving things to be reprobed: which though it may be implied as a fruit of this reprobate minde, yet I take it, is not principally, and first here meant. And to my remembrance there is no vse of these words ἀδύναμος and ἀδελύναμος, in this actiue sense, in any Greeke authentike Authour.

This reprobate minde, I therefore interpret; a minde reiected, disallowed, abhorred of GOD and good men; in respect of that blindnes, vanitie, impietie, peruersenesse it abounds with all. We haue an Epithite in our English something neare it; when we vse to say of a man desperately froward, and malicious; that he is a man of a diuelish minde.

Such a minde hath in it these detestable fruits: first, a disallowing of all that good is; approving of all that is naught. *1/47 5. 20.* Secondly, an abolishment, or at least a great decay of those naturall synteris, that is, principles of direction for Morall actions; which in some naturall men are meanes of much restraint from euill, prouoking to good duties. Thirdly, vncapablenesse of all good vnderstanding, and knowledge. See *Ier. 4. 22.*

Ife.

Which heauy iudgement, how is it euerie vvhether conspicuous amongst our people? God iustly giuing them vp to a reprobate minde, because they regarded not to procure, preferue, or rightly to vse the knowledge of God vouchsafed vnto them.

Secondly, and let their harme teach vs to beware,
the

the like sinne of little esteeming the knowledge of the most high : least when we would know, God shut our eyes, that we cannot see the things that concerne our peace. *1/47* 6. &c.

How many of our people, too late bewaile this; that they cannot now conceiue the plainest truths taught them in the plainest and most familiar manner. *1/47* 28. and cry out of themselves for neglecting, and despising instruction; but all in vaine?

I cannot here passe over this consideration : how the pollution of sinne admitted into the bodie, windes it selfe into the affections, and thence creepes into the very iudgement, and vnderstanding, till it haue eaten out all soundnesse of iudging and discerning betwixt good, and euill. Confer *Ier.* 24. 26. 28. Their bodies first defiled; then their affections subiugated: Now their very mindes forlorne of all iudgement, and iustly reiected of the Lord. Compare also *1 Tim.* 1. 19. Adulterie how creepes it from the bodie to the affections bewitching them? *Hos.* 4. 6. How then blinds the iudgement; to thinke, and censure it but a trick of youth? Drunkennesse, what an inward thirst of the desire workes it? and how easily inclines it to iudge it no worse then fellowship, yea, so good as a point of manhood.

Obfer.

Isay 5. 21.

And let it be our caueat, how we admit euen the least of bodily pollutions; least by Gods iudgement, our affections thereby be entangled, and our mindes darkened, our bodies they are part of Christs purchase. *1 Cor.* 6. should be sacrifices vnto G O D. *Rom.* 12. weapons to fight the Lords battels against vnrighteousnesse. *Rom.* 6.

But how frequent libertinisme is in this behalfe, we see in ordinarie experience; whiles men with an Epicharmus like protestation, take libertie to see, heare, practise,

practise bodily vncleaneſſe; and all with this pretence of a good heart, and cleane ſoule to God-ward. To ſee the impious fooleries of a Maſſe, many hold it expedient; and to be preſent at Idolatrous ſeruices, with reſeruati- on of conſcience to God, how frequent is it in our beyond-ſea trauellers? little weigh they how ſpeedy a paſſage theſis from the eye to the heart, and how ſoone our affections are bewitched with ſuch gariſh ſpectacles; and how GOD often puniſheth ſuch fond curioſitie with blindnes, and giuing vp to be enſlared.

Come wee now to the conſequents of this iudgement: firſt, doing things not comely nor conuenient: ſecondly, fulneſſe of all iniquitie.

καθικον implies two things, *ἡ δέον*: *ἡ πρέπον*: *Dutie*, and *Decorum*. And the meaning is, that they ran wilfully into the groſeſt ſinnes, contrarie to all euen naturall Dutie, and Decorum; without regard to any thing that might beſeeme their age, ſexe, condition of life, &c. not that any ſinne agrees with Dutie or Decorum; but that euen corrupt nature, till it be inſatuated and giuen ouer, hath care of ſome Decorum in tranſgreſſing; and holds ſome ſinnes, at leaſt in the manner of committing, diſgracefull, and deteſtable: As it is ſaid of *Scipio*, when a beautifull ſtrumpet was tendered him to abuſe himſelfe with all, *vellem, inquit, ſi non eſſem Imperator*. I would willingly, were it not vnſeemely for the great place I am in.

Obſer.

But here ſee, what an horrible confuſion of all things flowes into the life, naturall iudgement, and conſcience, once extinguished: ſo that euen common honeſtie, and modeſtie is neglected; and ſinnes euen to the corrupt nature deteſtable, are willingly practiſed. Compare *Ephes. 4. 18. 19.* alſo *Rom. 1. 26. 27.*

Uſe.

And let vs hence learne by all good meanes to cheriſh

cherish in vs that light both of nature and grace, that it pleaseth God to set in vs, that this reprobate minde come not vpon vs.

Verse 29. Being full of all vnrightheousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enue, of murther, of debate, of deceit, taking all things in the euill part, whisperers.

Verse 30. Backbiters, haters of God, doers of wrong, proud, boasters, inuenters, of euill things, disobedient to parents, without vnderstanding, covenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.



He other consequent, and fruit of a reprobate minde followeth; and that is, fullnesse of all vnrightheousnesse; and euen an ouerflowing of vngodlinesse.

Signes of this state, fulnesse of sin, and vacuities of grace, these eminent in many of our people: first, when without any reluctance at all, wee yeeld to suggestions of sinne; for where there is any sparke, or euen the least seede of grace, there is a lusting against the motions of sinne that are in our members: secondly, delight in doing euill: for grace disallows those euils, to which violence of temptation, and corruption drawes. *Rom. 7. 15.* thirdly, an intermitted course of sinning. *2 Pet. 2. 14.* for where the seed of the spirit is, there cannot be exercised a trade of euill doing. These things applyed, easily euidence this fearfull iudgement on many of our people.

Of

Gal. 5. 17.

1 John 3. 9.

Of all unrighteousnesse: that is, of all manner of unrighteousnesse, as *Luke 11.42*. Where the question may be, whether in euery of the Gentiles all those sinnes raigned? *Ans.* I take it no: if wee speake of the externall exercise of them: but here *Paul* speakes of the Gentiles, as of one whole, and entire bodie; wherein though euery member were not tainted with euerie uncleannesse, yet in the whole body all those sinnes were found, or secondly of the generalitie of them; or thirdly, euen of most particulars, amongst whom, though there were some restrained from the externall practise of some vices, yet were the seedes of all in all vn timered; no one as of conscience abstaining from any one iniquitie.

And this is the state of euery man in his nature; no sinne but raignes, howsoever want of occasions, and grace restraining, keep some from practise of some unrighteousnes.

Now the Apostle goeth on to declare this generally, by enumeration of sundry particulars. And in the forefront is placed whoredome. It were a needlesse labour, to giue instance of euery of these in the Gentiles: and would be too long to handle euery of them at large; yet a little will not be amisse for the better vnderstanding of the nature of these vices. And that in this order; first, their description shall be giuen: secondly their distinction by degrees, or kindes: thirdly, their remedies: fourthly, reasons of dissolution.

Whoredome, or fornication largely taken, according to the commandement, is any whatsoever breach of Chastitie, and all that is contrarie to that, which *Paul* calleth, the polluting of our vessel in holinesse and honour. *1 Thef. 4.4.*

And may thus be distinguished by degrees: It is eyther operative in the wish, or desire of the heart, or occasional;

occasionall; whither may be referred lasciuious thoughts, gestures, spectacles, speeches, songs, dancings, &c. and that which in this kinde excelleth, being baudes to other mens lusts. Or practically; In sundry degrees, with a mans selfe which some call *Moluissement*. *1 Cor. 6. 9.* with others, of which are many degrees, First, simple fornication betwixt parties vnmarried, and vn betrothed, eyther strumpets, or virgins: secondly, Adulterie, where the marriage bed is violated: thirdly, Incest, where the bands of consanguinitie, or affinitie, are violated: fourthly, lust against nature; eyther where the course of nature, or the sexe, or the kinde is altered. All of them ordinarie amongst the Gentiles: and would God not too frequent amongst Christians.

Remedies. First, to auoide the causes and meanes; as idlenesse, *2 Sam. 11.* Company, *Gen. 39. 10. Pro. 5. 8.* Excesse of eating and drinking, *Pro. 23. 31. 32. 33.*

Secondly, to vse the remedie ordained of God, marriage societie. *1 Cor. 7. 2.*

Thirdly, to delight in the loue of our yoke-fellow giuen vs of God, *Pro. 5. 18. 19. 20.*

Reasons of dissuasion: Consider, first, the odiousnesse of the sinne being worse then theft, *Pro. 6. 31. 32.* Secondly, against our body, *1 Cor. 6. 18.* Thirdly, God hauing provided so comfortable a remedie, *Heb. 13. 4.*

Secondly, weigh the dangerous effects, and consequents; bringing iudgements on the bodie, consuming the strength, filling with rottennes, *Pro. 5. 11.* on the goods a consumption: *Iob. 31. 12.* on the name a blemish neuer to be done away, *Pro. 6. 33.* Withdrawing the heart from God, *Hos. 4. 11.* hardly shaken off by repentance: *Eccl. 7. 28. Pro. 22. 14. & 23. 27. 28.* hazarding to hell fire. *1 Cor. 6. 10. 11. Heb. 13. 4. Apoc. 21. 8.*

Πορνεία,

Πονηρία, This our English renders, wickednes: which I take is not here so fit; it being the purpose of the holy Ghost, to set downe a particular vice. I take it we may more fitly translate according to the *Ετυμολογία*, troublesome, or a desire to procure trouble, and molestation to another. In which respect also it is given to Sathan, the troubler of the Saints of God; called often κατ' ἐξουσίαν, that troublesome one, ὁ πόντος. How full every Congregation is of such absurd, and troublesome men. *2 Thes. 3. 2.* every painefull Ministers experience witnesseth.

Reasons of disuasion; first, it conformes to Sathan; secondly, crosseth the very end of creation, and the holy ordinance of Magistracie, *1 Tim. 2. 2.* thirdly, cannot stand with grace to delight in it; prophesied of the Church of God, that all such cruell, and barbarous affections should be reformed in Gods children; and that in the mountaine of Gods holines should be peace. See *Isay 1. 6. 7. 8. 9.*

Πλεονεξία: We may thus describe; an inordinate desire of hauing more wealth then the Lord allots vs.

Inordinatenesse of desiring includes these things: first, preposterousnesse, when wealth is principally, and in the first place desired. *Mat. 6. 33.* secondly, Irregularitie, when not ruled by the word of God, which teacheth to submit our wils to Gods, to vse means onely prescribed. and to depend on GOD for the blessing: thirdly, ouer eagernesse of pursuing: fourthly, lacke of reference to the right end; supply of our owne, and others wants. *Ephes. 4. 28.* promoting of Gods glorie.

The object is, *wealth*, *1 Tim. 6. 10.* and more specially, wealth in greater measure then God allots.

Now Gods allotment is thus to be measured: first, by our own necessities: secondly the means afforded.

Necessitie

Necessitie is also to be weighed : first, according to our persons : secondly, according to our callings and states of life.

Those things are said to be necessarie to our persons, which are requisite to the maintaining of the bodie, in health, strength, cheerefulness, for the better performing of our generall, and particular callings. And this also to be weighed according to difference of persons. Some mans complexion, and state of bodie requires more then others ; as in experience wee see, the hardest, and coursest fare, by Gods blessing, preserves some in fulnesse of strength, and perfection of health: others, in respect of greater tendernesse, not able to maintaine their bodies in honour, without better and more daintie provision. See *1.Tim. 5. 23.*

Necessary in respect of our states, and conditions of life those things are said to be, that our severall callings require for their performance, so that is but necessarie for a maister of a familie, that is superfluous for a lone man, but necessarie for a Magistrate, that is, sometimes superfluous for a private man. So of a Minister, &c. in respect of those duties the Lord requires of him, as hospitalitie : *1 Tim. 3. 2.* attendance vnto reading, *1 Tim. 4. 16.*

Yea, this may be extended as well to future as to present necessities. *1 Tim. 5. 8. 2 Cor. 12. 14.*

The second thing, whereby wee may iudge of the Lords allotment, is the lawfull meanes that the Lord affords, and offers vnto vs in the course of his providence, reaching vnto vs, as *Ioseph* to *Beniamin*, a double portion, in respect of our brethren, vvhich is lawfull for vs thankfully to accept and embrace. But whatsoever is more then these, falls iustly vnder the censure of couetousnes.

Kindes of couetousnesse these: first, inordinate

L

loue

love of riches: *1 Tim. 6. 10.* and esteeming of them aboue their value: the common couctousnesse of the poorer sort, that carry so high an account of wealth, that they thinke them only happie that haue it; themselves miserable because they want it.

Euidenced by these signes: first, discontentment at our present state *Heb. 13. 5.* whence those speeches why had not God made me rich, &c.

Remedies: First, labour to be perswaded that thine owne state is best for thee, as thou canst not but iudge, if thou acknowledge God to be a father vnto thee. *Mat. 6. 32.*

Secondly, to consider thine owne small or no deservings. *Gen. 32. 10.*

A second signe of it: Enuie at the greater plentie of others, as wee thinke, lesse deservings then our selues.

Remedies, First, to consider, that it pleaseth the Lord thus to dispenſe his blessings; let not our eye be euill, because his is good: hee may doe with his owne what seemeth him good. *Mat. 20. 15.*

Secondly, to remember, that howsoeuer the Lord hath scantred thee in the things of this life, yet hath he giuen thee pledges of a better inheritance, denied vnto many wealthy. *Pro. 19. 15.*

Thirdly, view but how the wealth of a rich man is snare vnto him; withdrawing his heart from GOD, made instruments of crueltie, and iniustice; the seeds of which sinnes are in thy bosome, and would perhaps bud forth in thee, were it not that the Lord depriueth thee of occasions.

A third signe; a will, and setled purpose to be rich: *1 Tim. 6. 9. Pro. 28. 20.* Whence followes all euils, noisome, and pernicious lustes *Ibid. 1 Tim. 6. 9. 10.* that drowne in destruction.

A second kinde of Couetousnes is, the greedie scraping together of the things of this life. And that eyther of necessities or of superfluities.

Of necessities ; for euen in seeking things necessary there may be couetousnes : while they are ouer greedily pursued ; and this also incident to the poorer sort ; then whom, none more hauing signes of it : first, neglecting the best duties for the things of this life.

Secondly, vse of vngodly meanes for supply of wants.

See plentifull reasons against it. *Mat. 6.* from verse 19. to the end. See also the promise. *Heb. 13. 5. 6.*

Of superfluities : which vnstable desire the Lord cury where complaines of by his Prophets.

Remedies of it : first see the inconueniences, superabundance brings with it : disquieting the minde : See *Ecl. 5. 11.* distracting from better cares ; choaking the seed of the word. *Mat. 13.*

Secondly, consider the vanitie, in two things : first, vncertaintie. *1 Tim. 6. 17. Mat. 6. 19.* vnprofitablenesse, and vnauaileablenesse eyther to decline wrath, or procure saluation. *Luke 12. 15. 20. Proverbs 11. 4. Mat. 16. 26.*

Thirdly, weigh the large reckoning that is behinde, as *Luke 12. 48* hitherto also may that clause of the parable be applied.

The fourth, and best remedie, to make Godin Christ thy portion ; as *Paul, Phil. 3. 8. 9. Confer Col. 3. 2.*

A third sort of couetousnesse there is, in the too neere keeping of that wee haue gotten, wee may terme it in the wise mans phrasc, sparing more then is meete.

And it is of two sorts ; first of men that spare from their owne necessarie comfort ; as *Salomon* complaines

of such. *Eccel. 1. 2.* Drudges to the world, slaues to their pelfe; not becomming to themselves a good meales meate; more homely in dyet, rustie, and fordide in their attire, then the poorest snake, that hath nothing but his labour to maintaine himselfe withall.

Another of them, that pamper their owne bellies with the daintiest, cloath them with the most gorgeous; but spare not their very fragments to those that need. See *Luke 16. 19.* &c.

To remedie this euill, good to consider: first, that we are but Stewards whom God hath entrusted with this plentie, to distribute as the necessities of our brethren shall require.

Secondly, to behold the reward of beneficence; in this life, in our selues, and our posteritie. *Isal. 37. 25. 26.* in the life to come: *Luke 16. 9. Mat. 25. &c.*

Thirdly, that we shall leaue the things behinde vs. *1 Tim. 6. 7.* the comfort of well vsing them may follow vs: *Apo. 14. 13.* but it is certaine, saith the Apostle, we shall not carrie any of the things with vs.

I haue the longer insisted in this vice, because I see it is one of the common sinnes of the land; insomuch that the complaint of the Prophet: *Ier. 6. 13.* may iustly be taken vp of vs; from the least of vs euen to the greatest, every one is giuen to couetousnesse; Priests, and Prophets, Princes, and People swolne with this incurable Dropsie: and insatiable thirst after the things of this life.

But proceede wee with more breuitie to those that follow.

Kαλὴ: Wee reade *Maliciousnesse*; but that I take it is comprised vnder enuie next following. And therefore I thinke it may better be rendered mischieuousnesse. A hatefull disposition of men to worke the spoile, and vtter overthrow one of another.

Now

Now I cannot but obserue, how the spirit of God hath coupled these two sinnes together; *Couetousnesse*, and *Mischienousnesse*; perhaps purposely to intimate that they commonly meet in the same subiect, *Salomon Pro. 1. 19.* describing the courses of a Couetous man; thus expresseth them; such are the wayes of a man greedie of gaine, hee would take away the life from the owners thereof, and *S. Paul* makes it the roote of all euils. *1 Tim. 5. 10.* It might be exemplified in *Achab*, and *Iudas*, if need were; but very experience abundantly sheweth, that the very mercies of the Couetous are too too cruell, not pittying wife, nor children, &c. ruinating whole families without compassion, as we see in the practise of greedy vsurers, and oppressors.

Obser.

And it may teach vs to flye these things, as *Paul* exhorts: *1 Tim. 6. 11.* to looke vpon Couetousnesse, and beware of it. *Luke 12. 15.* As for other reasons maine and many, so for the mischieuous practises it inclines vnto. No sinne so barbarous as Couetousnesse. And let vs beware how it gets ground on vs. *Sathan* many times conueies it into vs by holy pretences; such as this; what good a man may doe in reliefe of the poore, defence of the truth, if greater abundance were present. And though I simply condemne not desire to encrease our state present, with such sincere reference and respect to those ends, and submission to Gods will; yet let vs beware how by such coulours, couloured couetousnesse creepe vpon vs.

Use.

Sinceritie of such desires for such ends, may thus be discerned in our selues, and others; if there be a care to vse the little present, so as wee pretend to vse the more desired. See *Luke 16. 10.*

Secondly, againe it should warne vs, how we expose our selues to the cruell mercies of couetous vworld-

Use.

lings.

lings. Many a couloured pretense thou shalt heare from such, how glad they are that they haue to pleasure vs in our need; and all but colours for crueltie. See *Psal.* 10. 9. 10. as the cruell practise of vsurious men abundantly every day witneseth.

Now as touching this mischieuous disposition, *Paul* hath described it, *Rom.* 3. 16. and examples are plentifull amongst our selues; malice preuailing: for remedie consider.

First, the end of our creation, as principally to glorifie our God, so also to be helpfull each to other, so that what the Lord said of woman at her creation, should be verified of euery man; to be helpees each to other. *Gen.* 2. 17. and the Lord for this end, hath knit vs together in a bond of mutuall necessitie, that conscience thereof might preuent this mischieuousnes.

Secondly, the example of our heavenly Father, doing good to his very enemies; *Mat.* 5. 45. that no man might make enmitie a colour for mischief.

The next is *Ennie*, which may thus be described; discontentednesse at another mans good, and prosperous estate; and hath these three principall branches.

First, grieffe at the good things they enioy, whether temporall or spirituall. *Exempl. Cain, Gen.* 4. 5. &c.

Remedies: first, for temporall things wherein others excell vs, or are equal with vs, to abate the ouer good conceipt wee carry of them. A man that esteemes them as *Salomon* did, *vanitie*, and *nothing but vanitie*, neuer enuies at another mans hauing of them.

Secondly, to place our affections on things, that may equally be enioyed, without imparing anies plenty: for this shall be found one cause of enuie, a conceipt that anothers hauing is cause of our want, or of hauing

hauing in lesse measure then we desire. Thus is it not in heavenly riches.

Thirdly, to consider the originall of this, as we iudge it, vnequall distribution, which is the will, and good pleasure of GOD, that hath full power to doe with these things what himselfe pleaseth, *Mat. 20. 15.*

Fourthly, *Gal. 5. ver. 26.* To root out pride, and ouerweening conceit of our owne worth; seldome see you an humble man enuious, or an enuious man humble.

The second branch is, reioycing at others euils, *Pro. 17. 5.* a barbarous vice; complained of often by the Prophet *David.* See *Psal. 69. &c.*

Remedies: first, consider how odious it is in Gods sight, often prouoking him to turne his wrath from the afflicted, to the triumpher, *Pro. 24. 17 18.*

Secondly, see the contrarie practise of the Saints. *2 Sam. 1. Psal. 35. 15.* And surely a man thus barbarouslie affected euidently sufficiently his gracelesse heart.

The third branch, is incommunication, *Inuidia Canina*: fitly to our prouerbe, of the dog in the manger.

Remedies: first, consider the end of all gifts bestowed on thee; giuen they are or lent thee rather of God, for the good of others. *1 Cor. 12. 7.*

Secondly, the practise of our heavenly Father, delighting in communicating himselfe and his blessednes vnto vs.

To this might be added that other; desire to haue all good things inclosed vnto our selues: See *Num. 11. 28. 29.*

Other reasons against enuie in generall; of all vices most vnprofitable: hauing in it none either profit, or pleasure. The iustest of all vices, saith an ancient Diuine; bringing with it his owne vengeance. See *Pro. 14. 30.* *Seneca* wisheth them none other plague,

Obfer.

but that they had eyes to fee the good ftate of all men. Next followeth *Murder*, an ordinary companion of enuy; therefore coupled together alfo, *Gal. 5. 21.* and how often meet they in one perfon? See *Gen. 4. 8.* *Gen. 37. 4. 11. 18.* *Mat. 27. 18.* &c.

Ife.

And let it warne vs how wee fofter this cockatrice egge in our bofomes.

Murder is the vnlawfull taking away of a mans life.

Vnlawfull: for their is a lawfull shedding of bloud, firft *ex iufta causa*, when the offence deferues death. *Gen. 9. 6. et alibi*: fecondly, *ex ordinata potestate*: fuch as the magiftrate, fouldiour, executioner hath: thirdly, *iusto ordine*, by due proceeding, conuiction euer going before execution: fourthly, *Reſto animo*: for euen a Magiftrate inflicting death deferued by iuſt proceeding, yet may be a murdercr, adiudging to death not *ex amore iuſtitie*; but *libidine vindictæ*. Theſe all concurring, make killing lawfull; any one wanting, layes crime of murder vpon vs.

Taking away of life: life is eyther naturall, or ſpirituall: here we haue to ſpeake of murder committed about life Naturall.

From man. This claufe added againſt the Manichees errour, that permitted not vnto men the ſlaying of beaſts for neceſſarie uſe, no nor cutting of hearbs at length; becauſe they had life, againſt which. See *Gen. 9. 3.*

Now murder as it is referred to life naturall, may thus be diſtinguiſhed; according to the ſeueral degrees, as alſo inſtruments or ſubjects of it.

One is committed } *Anger.*
in the heart by } *Hatred.*

Anger is thus diſtinguiſhed by the learned; one is *ira per Zelum*, Anger riſing from diſcreet zeale; and is nothing elſe but an holy indignation at our owne, *2 Cor. 7. 11.* or other-mens finnes, *Exod. 32. 19.* This a gracious

gracious affection. Another *per vandellam*; flowing from, and tending to vniuersall reuenge; of which three sorts, *Acuta*, sharpe Anger, soone raised, soone calmed: *Amara*, bitter Anger, hardly, and not without some longer respite appeased: thirdly, *Grana*, sore Anger, not allayed without requitall, and retaliation of wrongs.

Against it are these reasons: first, it is a note of folly, *Ec. 7.11*. secondly, hinders dueties *Isa. 1.20*. from performance: thirdly, marneth the best dueties, and makes them vnacceptable, *1 Tim. 2.8. 1 Pet. 2.12 &c.*

From this Anger continued, ariseth another degree of murther in the heart, hatred of our brethren. See *1 Ioh. 3.15*

A second degree of murther is in the countenance and gesture, *Mat. 5.22. Acts 7.34*

A third in the
tongues, by { *Derision, Mat. 5.2 Reg. 6.*
Contumelious railing. 2 Sam. 16.
Malediction, or cursing.

A fourth committed by the hand; which hath also severall degrees, according to the degrees of life Natural, which are; first, cheerefulness of the heart. Examples, see *Ezech. 13. 22. Gen. 27.46. Pro. 17.22*.

Secondly, soundnesse and perfection of the bodie; when euery member is maintained without hurt. Guiltie hereof, Ale-house souldiours; rigorous maisters, and parents, maiming their seruants and children, or dulling their senses by immoderate punishment.

Thirdly, health of bodie: thus by drunkennesse, &c. murther is committed; by too much afflicting; and macerating of the body by abstinence, &c. to the impeaching of health.

Fourthly, that proceedeth to the seuering of the soule from the body, whether by omitting of dueties of mercy, or by laying violent hands to depriue of life.

A sinne odious and monstrous in Nature: the Lord testifieth his detestation hereof: first, by miraculous discoveries: secondly, horreur of conscience, *Gen. 4.* thirdly, speciall vengeance; seldome die such a drie death; fourthly, punishing whole Kingdomes where it is not punished, *Numb. 35. 33.* and God grant the impunitie of this sinne amongst vs, draw not downe Gods fierce wrath vpon vs. See *Numb. 35. 31. 32. 33.*

Debate: that is vnlawfull strife, and contention: and may be distinguished by the obiect into Ecclesiasticall, and ciuill. The first, which is about matters of religion; cyther principall, or inferiour; of both sorts whereof we haue had, and still haue lamentable experience in our owne Church: opening the mouthes of our aduersaries to speake euill, and occasioning the weake to many distractions, and doubtfulness of iudgement: whereof more hereafter.

Ciuill about the things of this life, cyther without law, or where law is made the instrument of our contentions. *1 Cor. 6.*

Causes whereof are: first pride; *Pro. 13. 10. Phil. 2. 3.* whiles every man makes an Idoll of himselfe, and thinkes it his disgrace, to passe by an iniurie, or to be the first that yeelds in a contention.

Secondly, ouer precious account of the things of this life.

Remedies: first to root out pride, *Phil. 2. 3.* secondly, to esteeme of the things of this life no better then they deserue: thirdly, to keepe vs within compasse of our owne callings, and diligent employment thereof, *1 Thes. 4. 10. 11.* fourthly, to contend where we ought to contend: first, for God, and his truth, *Psal. 139. 21. Iud. 4.* secondly, against our owne corruptions, *Rom. 7. 1 Cor. 9. 27.* thirdly, to excell in the graces of Gods spirit, *1 Cor. 14. 1. Mat. 11. 12.*

Reasons

Reasons against it: first, voice of nature; man being borne the most peaceable of all creatures, without weapon either of offence, or defence: secondly, our neere coniunction in one brotherhoode, *Gen. 13. Acts 7.* in one bodie, *Ephes. 4. 1 Cor. 12.* thirdly, necessities each of others, *1 Cor. 12* fourthly, benefit of the contrarie, *Psal. 133. per totum.* fifthly illoriginall, *1 am. 3.* sixthly, scandall to the truth, *1 Cor. 6.* seventhly, property of aliens, *Rom. 2.*

Deceit: to say nothing of spirituall guile, hypocrisie in religion, because impertinent to this place; that here spoken of is either more largely taken, for that which we may tearme double, or hollow-heartednesse, and dissimulation; whereof reade *Ier. 9. 4. 5.* And is opposed to open heartednesse, and plaine dealing: or else more strictly for that which is used in matters of contract; whether by the seller or buyer: by the seller either *circa speciem*; when one thing is sold for another, suppose lead for pewter; water for wine; or about the quantitie; whether in waight, number, or measure, *Leuit. 19. 35. Deut 25. 14.* or about the qualitie, when bad for good, the defects concealed; with that prophane protestation, *caveat emptor.* beware the buyer.

By the buyer, when abusing the simplicitie of the seller, he vilifies the thing bought beneath the worth, whereof see *Pro. 20. 14.*

Against all these the scripture every where plentifully dealeth, by shewing our neere coniunction, *1 Thes. 4. 5.* certainty of Gods wrath, *Ibid. & Misc. 6. 11.* instabilitie of wealth so gotten, *Iob. 20. 15.* And that *maxime* in nature even corrupted; what thou wouldest not haue done to thee, that doe not thou to another.

κακονθιας, *Malignitie*; well rendered by our translation

herodotus

flation after the ancient description, taking all things in the worser part.

Plutarch taxeth this vice in *Herodotus*, and withall excellently sets out the nature of it in these actes, proceeding from this vitious habit: first, when a man relating any euil action of another, vseth harder tearmes then the qualitie of the fact requireth.

Secondly, when a man intrudes himselfe into mention of things faulty: which he might with better manners, and more honestie conceale.

Thirdly, when hauing iust occasion to speake of a mans due commendation he enuiously suppresseth it.

Fourthly, when things are doubtfull in themselves, or in their report, to embrace the worst.

Fifthly, when facts in their nature good, are deprauid by supposal of sinister, and bad intentions.

It is the opposite of that which wee call *Gander*; inclining to interpret things doubtfull the better way.

Causes of it: first a vicious minde in the mans selfe that vseth it, *Mat. 12. 34.*

Secondly, want of loue to the partie vndergoing our censure, *1 Cor. 13. 5.*

Thirdly, a fond conceit that another cannot haue that grace which our selues want.

Whisperers, betwixt whispering, and back-biting these are two differences.

They differ: first, in *modo*: one being priuie, the other open defamation.

Secondly, in the extent of the end; a whisperers end is to disgrace to some one well conceited of vs, to the end to worke vs out of their beneuolous affection; a backbiter aymes at our generall disgrace amongst whomsoever.

Whispering then may thus be described: priuie defamation

sation of our brother to the end to dissolue the bond of amitie, and worke variance betwixt men at one. See *Psal.* 101.5. *Pro.* 6.19. & 26.: 0. 22. these are the firebrands of contention. *Pro.* 26. 20.2. and the very bane of societie: rise in all places: See examples, *Haman*, *Est.* 3.8. *Doeg*, &c.

Remedies: first, an Angry countenance, *Pro.* 5. 23. secondly, banish them from your company, *Psal.* 101. 3.5. *Lewis.* 19. 16. thirdly, reueale their practise.

Backbiters.) Backbiting is a publike speaking euill of our absent brother, for the impaying of his credit. And is eyther in respect of good things, or in regard of euill.

That which is in good things hath three degrees: first, deprauing of a good action by supposing a sinister intention.

Secondly, lessening the graces, and commendable parts of others; to diminish our owne is humilitie; but to clip anothers due praise is enuie. See 2 *Cor.* 8. 1.2.3.4. &c.

Thirdly, deniall of those good things wee know to be in another, loue willingly takes notice of the least; and grace will hunt after occasions to praise God in his gifts bestowed on others.

In respect of euils; that also hath three branches: first, publishing their secret slips, which in charitie we ought to conceale, and that, eyther without all mention of their vertues; or else with commemoration of other their good parts, and pretense of sorrow for their faults; in this or the like manner, a man of good parts, faire conditioned, kinde to his friend; it is pittie on him he hath his fault, something couetous, &c.

Secondly, by increasing, and making their euils worse then they are, beames of moles, mountaines of mole-

mole-hills : humilitie aggravates its owne finnes , to magnifie Gods mercie, 1 *Tim.* 1. 13. 14. 15. but charitie lesseneth the finnes of others, by all circumstances, *Acts* 3. 17.

Thirdly, by imposing false crimes, properly called slander.

Reasons against it : first, the detriment it brings is great, robbing a man of the chiefe treasure, a good name, *Pro.* 22 1. *Ecc.* 7. 3.

Secondly, scarcely admits any sound restitution; crimes even vniust euer leauing a skarre vpon our good name.

Θεοσυγισ. Our translator, and generally all new interpreters, render haters of God. The word hath a passiue termination; and signifies properly hated of God. Now though I dislike not the iudgement of the new, knowing that words passiue are sometimes actiue. ly vsed, as 2 *Pet.* 1. 3. And specially considering that the Apostle here entendeth a Catalogue of the Gentiles finnes; yet it shall not be amisse to speake in a word or two of the proper signification of the word.

Hated of God.] Gods hatred is of two sorts, eternall before time including these two actes : first, a purpose not to shew kindnesse : secondly, a designing to euill, *Rom.* 9. 11. Temporall in time; and is nothing but the dislike, and detestation of men in respect of their sins. Euidenced by these signes : first, denial of sauing grace and meanes thereof.

Or secondly, not blessing meanes vnto them: *Isay* 6. Thirdly, depriall euen of common graces, permitting to the power of Sathan, and seruing of a mans owne corrupt heart. Fourthly, inflicting of temporall plagues. as curses, and beginnings of eternall woe after to be inflicted.

Taking it actiue it implyes that hatred that men
carrie

carrie to the Diuine Maieſtie, where ſchoole men vſually queſtion, whether it be poſſible for a man to hate God, that is the chiefe good, and that hath in him all amiable excellencies. To which their anſwer is, that God apprehended in his eſſence, or immanent actions, or gracious properties is not hated of any. But apprehended as a iudge. and auenger of diſobedience ſo he is hated of prophane vngodly men.

Signes of it beſt aſſigned by the contrarie tokens of loue; for it is true hee that is not with God, is againſt him; he that loues him not, hates him.

Fiſt, not to loue his preſence, eyther in the heart by his ſpirit, or in the congregation by his word, or in his comming to iudgement.

Secondly, to abhorre cogitation and thought of God, *Pſal. 10.*

Thirdly, to hate the friends of God, that is, thoſe that loue him.

1^ſ τ ϵ τ α ϵ : that is, contumeliouſly, or inſolently iniuriouſ. Vnto this head may be referred all wrongs done to our goods, good name, perſons. But briefly it ſhall ſuffice to ſpeake of the ſeueral kinde, and manners of doing wrong, which though they may be applyed to all kinde of wrongs, yet ſhew themſelues eſpecially in wrongs done in reſpect of temporall goods. And this is done principally three wayes. Fiſt, by detayning of dues: *Pro. 3. 27.* Compare *1^ſ α μ . 5. 4.* where it is amplified by a circumſtance of the perſons to whom it is done, and made in that caſe a crying ſinne. See alſo *Pſal. 37. 21.*

Secondly, by exaction of that is not due. Example ſee *1^ſ α μ . 2. 13. 14* &c. as in fees at this day, as for bare forbearing of money, or wares: ſo ſelling time.

Thirdly, by violent rapine, or taking away, what
is

is another mans. See *Msc. 2.2.* God is an auenger of all such things, *1 Thes. 4.5.*

Υπερφάνης. *Proud.*] Pride may be thus briefly described: the inordinate loue, and admiration of our owne supposed, or reall excellencies.

And bewraies it selfe by these euidences: first, presumptuous aduenturing things beyond our measure, and compasse, *Rom. 12.3.*

Secondly, a disdain and contempt of others in comparison of our selues, *1 Cor. 8. 1.2.*

Thirdly, discontentment at other mens aduancement about our selues, *Eph. 5.13.*

Fourthly, grieve at our owne little respect, and esteeme amongst men, *Eph. 3.5. & 5.9.*

Fifthly, gate, gesture, lookes, apparell, &c. euidence it, See *Isay 3.16.*

Sixtly, *πειριωλογία*; loue to be talking of our owne good things; which *Paul* calls boasting, &c. Let another man praise thee saith *Salomon*, nor thy selfe, *Pro. 27.2.*

Seauenthy, *Ambition*; hunting after honour, and the like, *3 Iohn 9.*

Remedies of it: first, wee haue nothing but vvhath we haue received, *1 Cor. 4.7.* and that not of merit but of free grace, *Rom. 11.35. 1 Cor. 15.10.*

Secondly, labour to be acquainted vvvith thine owne imperfections; and specially with thy sinnes.

Thirdly, God crosseth the attempts of the proud, *1 Pet. 5.5.6.* and purposely sets himselfe to hinder affected exaltation. Honor saith one is like your shadow; the more you runne after it, the faster it runnes from you: like the Crocodile, *insequentes fugit, fugientes persequitur.*

Fourthly, it disgraceth all graces; as humilitie adornes them, &c.

Boasters,

persequitur

Boasters. Boasting the daughter of Pride. It is of two sorts : one for necessarie defence ; the other of vaine ostentation. For necessarie defence not vnlawfull ; vsed by the Apostle, 2 Cor. 11. & 10. his own good name and edification of the Church, requiring a modest commemoration of his owne good parts , and deserued respect with the Church of GOD. Yet withall obserue in this boasting, Apostolique modestie and humilitie : first hee comes not to it but as it were constrained : 2 Cor. 12. 11. Secondly, in things of the greatest admiration, speakes of himselfe in the third person, 2 Cor. 12. 2. 3. Thirdly, chooseth his infirmities : that is, afflictions to boast of : *verse* 9. Fourthly, acknowledgeth his owne weakenesse, and magnifieth the grace of God, *verse* 7. 8. 9.

There is another kinde of boasting, which is for vaine ostentation, and this is that the Apostle here noteth : sundry sorts of it might be reckoned vp ; these two shall suffice as the principall, first, of our good things that we haue, or haue done, to the end that wee may seeme some great men amongst our brethren, when we thinke all lost that others know not. See *Mat. 6.* if wee giue almes, the trumpet must sound it out, &c, as if our best deedes were more then duetie ; but such saith Christ, haue their reward.

Another is of our euils, or sinnes : as *Ier. 11. 15.* *Pro. 2. 14.* to which degree of wickednesse I know not what can be added. *Bernard*, or he, whosoever was Author of that Treatise de *Conscientiâ* vnder his name, hath excellently exprest the degrees of sinning : first, when a man that hath beene accustomed to well doing, any thing grieuousslie sinneth, the burthen thereof seemes to be intolerable vnto him, that hee seemes euen to goe downe to hell aliue ; in a little processe of

M

time

time of importable, it is made but heauie; of heauie, it becomes light; of lightsome, delightfome; of delightfome, delireable; of delireable, customary; of customary, excusable; of excusable, defensible; of defensible, matter of boasting; to this height can nothing be added. Nothing, saith *Bernard*, so much exasperateth the maiestie of that dreadfull Iudge as to sinne and securely to sinne, and to boast of vices as if they were vertues. And yet how frequent examples hereof are euery where occurrent? The Adulterer numbers vp the tale of his strumpets, or virgins, with whom hee hath defiled himselfe; the drunkard his dozens, and how many hee hath drunke vnder the table. Shamelesse wretches, glorying in their shame, *Psalm. 3. 19. Should not the Lord be auenged of such people? Ier. 5. their end is damnation, Psalm. 3. 19.*

Inuentors of euill things: vvhether wee referre this to euils of paine, or euils of sinne, wee may finde examples thereof in heathen: I would they were not also amongst Christians.

Phalaris propounded a reward to him, that could deuise a new kinde of torment; and what exquisite torments the ten bloudie persecuting Emperours deuised for poore Christians, stories record, and we tremble at reading: yet this I dare say, they neuer vvent beyond Papists in bloudie delignes, and inuentions; witnesse if there were no other, their Spanish inquisition, and tortures of their holy house. Let all such monsters as delight in bloud, consider the Lord is as wittie to reuenge crueltye, as they can be to deuise it. And that plague the Lord threatneth to disobedience, shall surely light in the heauigst measure vpon such deuisers of villanie, *Deut. 28. 59. their plagues shall be wonderfull, and themselves as signes and wonders amongst men for their afflictions.*

Referring

Referring it to cuils of sinne, we haue it exem-
plified in *Sardanapalus*, that fleshly Epicure, that hauing
surrendered of the pleasures already in vse, propounded a
reward by a cryer to him that could inuent a new kind
of pleasure. See also *Nero*, in *Sueton. cap. 27.* And how
wittie our owne age hath been this way, who can with-
out grieue mention? Such strange, and as they are pro-
phanely tearmed, gentleman-like othes, by Iesu, by
Christ, as our forefathers neuer heard of: drinkings
by the yard, by the dozens, healthes, kneeling vpon
a dyc, lying, &c. stranger deuises of sinnes, then of fa-
shions in apparell. It were long to reckon vp the new
trickes of cosenage, and conicatching, poling and rac-
king, that no vigilancie of Magistrates, nor warinesse
of lawes is able to preuent. We maruell at the strange-
nesse of Gods iudgements in diseases, and other kindes
that bring our Physitions beside their bookes; but
let vs cease to wonder at new plagues, while our selues
are so wittie in deuising new sinnes, so vtterly without
vnderstanding to doe well. *Ier. 4. 22.*

Disobedience to parents.] Vnder this title of parents
are comprised all such, as vnder God are Authours to
vs of our being, or wel-being in Nature, Grace, or ci-
uill societie. In Nature, as naturall parents that begat
vs. In Grace, as Ministers, by whom wee are begotten a
new through the Gospell. In Ciuill Societie, as Magi-
strates, and fathers of the countrey. Here principallie
are intended Naturall, and Politicall Parents. Of disobe-
dience to Magistrates it will be fittest to handle when
we come to *cap. 13.* Now of that onely shewne to our
natural parents, The Lord euery where testifieth his de-
testation of it, appointing death in the old law, for him
that obstinately liued in it, *Deut. 21. 18. 19. 20. 21.* and
as he hath graciouslie promised long life to the obedi-
ent. *Ephes. 6. 3.* so hath hee threatened contumely, and

*Sueton in
Neron. cap.
27.*

shamefull death to the obstinate. *Pro. 30. 17.* as wee read the execution of this iudgement on *Ab'salom, Adonijah, &c.* and let them feare all gracelesse children from disobedience.

ANSWERS: Without vnderstanding.] This may not be so conceiued as if they were deprived of reason, or had vterly lost the facultie of vnderstanding; but is to be referred principally to their sottishnesse in spirituall things, *1 Cor. 2.* albeit also very naturall light in things concerning manners, was much ecclipsed in the multitude: for the better sort of them, many testimonies are extant of their vnderstanding in the course of Nature, and some more then *rudera* of their wisdom in ciuillie, and matters Morall, & politicall. But as for things concerning God and his vvorship, as sottish almost as brutes, *Ier. 10. 14.* and their multitude blind in matters of manners, and common honestie.

Now this being without vnderstanding in the things that concerne God, or men, as it was their sinne: so also a fearefull iudgement vpon them, for their disobedience, and neglect of cherishing the knowledge of God giuen them by light of Nature. And that which ordinarily followeth vpon neglect of obedience, and lying in sinnes against conscience, *1 Tim. 1. 19.* such a canker is vngodlines, that it eates our knowledge, yea all euen capacitie of heauenly vnderstanding. And how euident it is in our people. Compare what *Isay* hath. *Cap. 28. 9. 10. 13.*

ANSWERS. Couenant breakers.] Some commendable examples their are of there conscience to keepe couenants, especially confirmed by oath: yea, though it were sometimes with hazard of life, as that knowne instance of *Pirrhys* euidenteth.

Yet as frequent are records of their treacherous
and

Regulus

and, perfidious dealing each with other: But which is our sinne, and shame, nothing so thicke as those of vnfaithfulnesse amongst Christians; such Eeles are many, that they finde holes to winde out of the most cautelous contracts for their best aduantage.

It were long to runne into this large field of complaints of vnfaithfulnesse; a question, or two onely shall be propounded, and so a passage to the next.

Qu. Are all couenants to be performed? *Ans.* Not so; couenants of things vnlawfull are at no hand to be accomplished, the olde saying of vowes hath place herein. *In malis promissis rescinde fidem in turpi voto muta decretum.* Repent the making, but forbear the performance; binde not two sinnes together.

What if they be made with euill men? *Ans.* Yet to be performed: *Iesuah* kept touch with the *Gibeonites*; and *Sauls* crueltie showne on them, contrarie to couenant, brought a famine vpon the land of Israel, not expiable but by the death of his sonnes, *2 Sam. 21. 1. &c.*

What if rashly made and without due consideration of circumstances? *Ans.* if the thing couenanted be lawfull, rashnesse must be repented: but the promise performed.

What if hinderance come by performance? *Ans.* accept it as thy crosse, and chastisement from the Lord; but thinke not of change, *Psal. 15. 4.*

ἀσέβεια. Without naturall affection. *σέβειν*; are those Germane affections of loue, that by instinct of nature we beare to those in nature and bloud conioyned to vs: such as are those betwixt parents, and children, brother and brother, &c. how these were extinguished in the Gentiles, those monstrous bloudie sacrifices of their sonnes and daughters vnto their Idols, abundantly witnes, *Deut. 12. 31.*

And how euident footsteps of such lack of naturall affection towards children of our owne loynes, besides that rigour of many parents in immoderate corrections, careleslenesse of prouision for families, &c. those often murders of poore infants by strumpets, testifie: besides those cruell persecutions of children by parents, for truthe sake, foretolde by our Sauour, *Mat. 10. 21.* And that which at this day is magnified as a worke of perfection amongst papists, expoling of children and families to beggarie, for I know not what pretended holy contemplations.

But here by the way may be obserued the follie of Stoikes, commending vacuitie of affections, as a point of chiefe wisdom, which the Lord condemnes as a fruit of a reprobate minde.

Exod. 32.

And for lawfulnessse of affections; first, their impression in Nature by the finger of GOD: secondly, the command they haue in the law. *Mat. 22. 37.* thirdly, their commendation registred in the Scripture: *2 Pet. 2. 8.* fourthly, their vse in our Sauour, *Heb. 2. 17.* sufficiently witnesseth. Indeede here is wisdom, first, in applying them to their right obiects: secondly, in keeping them to their iust proportion, that they neither exceede, nor come short of their measure: but to banish them out of man, is to banish man out of man, and to make him a stock rather then a Stoike.

The next vice followeth. *ἀνιδία*: Well rendered vnappeasable, such as whose malice admits no tearmes of truce, much lesse of heartie reconcilement. *Psal. 120. 6. 7.* And this gracelesse disposition of the heart, how is it now accounted a matter of greatest wisdom, and manhood? And a principle it is amongst politicians, to keepe the coales of malice raked vp vnder the

the ashes of a friendly countenance, which yet opportunity, as bellows, rekindles to such a flame as often burnes to the destruction of him they hate: yea, such monsters are there in this kinde, that thinke their children vnworthy to inherit their possessions, except they vow also to be heires of their malice and to prosecute vnto death the reuengefull courses set on foote by their predecessours. Yea, our people haue now learnt to distinguish betwixt forgiuing, and forgetting: forgiue they may, but neuer forget, as if he should say. respire their malice till a fit opportunitie of reuenge. See *Gen. 27. 41.*

Now surely, if from any one vicious affection, wee may conclude a nullitie of grace, then chiefly from this: for as the experience of Gods loue in pardoning, enclines to an ealie forgetfulnesse of wrongs; so doth the continued prosecution of a reuengefull purpose, argue sufficiently our little, or no feeling of Gods pardoning mercie.

Ἀνέλεημονας. Merciless. Mercie hath in it two things: first, compassion, and a laying to heart the miseries of others: secondly, an inclination to succour, and relieue their miseries: the want whereof is that here called mercilesnesse.

Examples whereof wee neede not fetch from the heathen, our owne times abound with them: to heare the outcries of poore widowes, and orphanes turned out of their house, and home, to the mercie of the mercilesse world, by remorselesse landlords, dispeopling vvhole towne-ships, and leauing no roome for the poore to inhabit, whose bowels that hath any sparke cyther of grace, or good nature, yerne not? to see the poore perish for hunger whiles not onely hired seruants, but euen dogges haue bread enough: what eye can behold without showers of

teares? And to consider how in the dayes of dearth the mercilesse rich men of this world, triumph, putting off all bowels of mercie with this, that it is a plague to the poore; whose heart rues not? Let all such remember betimes whose mouth hath spoken it, that there shall be iudgement mercilesse to such as will shew no mercie, *Iam. 2. 13.*

Verse 31. Which men though they knew the law of God, how that they which commit such things, are worthy of death, yet not onely doe the same, but also fauour ib: m that doe them.



And thus much of the particular vices reigning among the Gentiles, wherein I thought good to insist a little, because they are rise euen amongst our selues; but willingly haue I runne them ouer with more breuitie then was intended least the volume should grow too great.

There followeth now in the last verse an amplification of the Gentiles sinne, set out by an Antithesis of things diuers; they knew, and yet did; secondly, a comparison of vnequals; not only did, but applauded, and tooke delight in others that did them.

Their knowledge is declared by the object; the law of God; secondly, by the measure; that the doers of such things were worthy of death.

Obser.

First here obserue, that knowledge euer addes an aggravating circumstance to transgression. *Iob. 9. 41. If you were blind you should haue no sinne; Augustine* truly interprets, none in comparison, not simply none, Confer. *Iam. 4. 17. Luke 12. 47. Iob. 15. 22. Gal. 4. 8. 9. &c.* for from what fountaine can knowne sinnes

sinnes be imagined to proceede, but eyther wilfull neglect, or prophane contempt of the lawgiuers authoritie?

Now it is strange to thinke of the prophane inferences our people make from this ground: that seeing knowledge makes sinne so haynous; therefore wel-come ignorance. Foolish men that cannot distinguish betwixt *nescire*, and *nolle scire*; betwixt simple ignorance, and wilfull refusall of knowledge, the one something lessening sinne and damnation; a poore comfort: the other doubling, yea trebling euery iniquitie. Implying first breach of durie: secondly, ignorance of Gods will: thirdly, wilfull contempt of meanes to know.

Now I would these men would consider, what a poore comfort it is for a man in hel to be tormented lesse then others; when the least degree of those paines is intolerable. How miserably shall a Sodomite comfort himselfe in that day of iudgement, with thinking that a Capernites case is worse then his; when hee is throwne downe amongst the reprobate rabble, into that lake that burnes with fire and brimstone for euer.

Such is the comfort of euerie one that sinnes but of simple ignorance; *Luke 12. 46. 47.* hee is beaten, though with fewer stripes; damned euerlastingly, though not so much tormented.

From them I passe with this aduise, that they strue to auoide all wretched extreames, and if it may be, labour for the meane amongst them. Not to know is damnable simplicitie: to refuse to know haynous impietie: to know and not to doe, intolerable obstinacie. Well is it with them, that labour to know, and knowing endeavour to practise what they know.

Let vs all to whom GOD hath vouchsafed knowledge of his will, adde to our knowledge conscionable practise,

Ioh. 13. 17.

Use.

practise. 2 *Pet.* 1. 5. *Ioh.* 13. 17. If wee know Gods will bleis'd are wee if wee doe it: if wee know and doe it not, woeworth the time that euer wee knew, not because vve know, but because knowing, wee neglected to doe what wee knew; and sinned against our knowledge and conscience.

But see wee first the object of this knowledge, what is it that the Gentiles are said to know? The law of God. It may be here questioned how this accords with *Psal.* 137. verse 9. Where it is made the Iewes prerogative to haue the statutes of God; and of the heathen said, that they had not knowledge of Gods law. *Aus.* The law of God according to a double manner of reuealing, is two-fould, written, vnwritten; the law of God written the Gentiles had not; but yet they knew some generalls of those things contained in the two tables; God writing it in their hearts, *Rom.* 2. and reuealing to them so much therof as might depriue them of excuse, *Rom.* 1. 19.

This imperfect rule of life vouchsafed vnto the Gentiles. is commonly called the law of nature. Not for that it is borne with vs, or is propagated from *Adam*; who not onely weakened, but euen vtterly lost the image of GOD, one chiefe part whereof consisted in knowledge. *Col.* 2. but because this knowledge is vouchsafed vnto all by a generall influence of Gods grace, which is indeed as common as nature: and therefore called the law of nature.

Here therefore it shall not be amittē, once for all to shew what the law of nature is, and how it differs from the law written.

The law of nature, is that rule of pietie, and honestie, that the Lord hath written in the hearts of all men: whereby they know confusedly, and in generall, what is good; what is euill; what to be done; what to be forborn.

It differs from the law written, not in substance, they being all one; but first, in the measure: secondly, in the manner, and meanes of reuelation: for vvhhat the written law reueales distinctly, and particularly; that the law of nature teacheth confusedly only, & in generall. First, that God is to be worshipped the law of nature reueales; but how to be worshipped distinctly it reueales not: secondly, the manner of reuealing is not all one: for the one had certaine, and immediate reuelation from God; and afterwards was deliuered by the same GOD in writing; the other was knowne onely by a generall light set in the soule in creation. *Ioh. 1. 9.*

But hence it will easily follow; that the Gentiles euen before Christ had knowledge of the law of God. See *Rom. 2. 14. 15.* where *Paul* proues it, first, a *factio*; they did the things of the law: secondly, a *Conscientia testimonio*. Confer also, *Acts 14. 17. & 17. 27.*

And this sufficeth to cleare God from shew of crueltie in their condemnation: though the bodie of them perished euerlastingly; for besides that the Lord made them all righteous at the first, *Ecel. 7. 31.* he also gaue them more knowledge of his will, then they had eyther will or conscience to obey.

Hence also the collection is found, that the law of nature is the law of God, and that the transgressions of that law, are the transgressions of the law of God.

Wherein how farre they of Rome haue ingaged themselves, those many dispensations by them granted for murther, euen of the Lords annointed, for marriages within the degrees prohibited, &c. are abundant witnesses. Things that heathen by light of nature deected are allowed by them as commendable, yea in some cases meritorious, and worthy of canonization.

See

Obfer.

U/e.

See we now the measure of their knowledge. They knew the law of GOD: yea the penaltie due to transgression thereof; that they which commit such things are worthy of death.

Now for the meaning it may be questioned; whether the Gentiles knew that their sinnes deserued euermortally death? *Ans.* As touching corporall death the lawes of *Draco* are recorded; which appointed death for euery transgression lesse, and greater: and being demanded the reason, why when all sinnes were not equall, death was appointed equally for all; his answer was, that hee well knew that sinnes were not all equal, yet knew that the least deserued death. But for eternall death it seemes more doubtfull, yet this is euident, that they knew another life, and death after this; as appears both by their Elisian fields, and their hell, which they write of; as also by the terrours of conscience that they were filled withall euen where humane lawes tooke no hold of them. And howsoeuer perhaps they thought with Papiists, that euery sinne deserued not hell; yet for the grosse acts of notorious sinnes, it was their perswasion, that hell torments were due vnto them. See *Tully in Somnius Scipion.*

Use.

So that here wee cannot but take notice of that more then heathenish ignorance still in our people; whom though wee can conuince euen of grossest breaches of Gods law, yet can wee not perswade that by committing thereof they are worthy of damnation. GOD they thinke is not so extreame, nor will deale so hardly: vvhom here I would exhort first, to take notice of what the very heathen were perswaded of: secondly, to consider the infiniteness of that maiestie, vvhose law they violate: thirdly, the ranfome paid for their sinnes, Christs blood: fourthly,

fourthly, their owne feares wherewith their consciences are possessed, vpon the least manifestation of Gods wrath, &c.

Now here the Rhemists entreat vs to obserue, in vwhat sense their Catholique Church teacheth some sinnes to be mortall; some veniall: some mortall, because all that doe them are vvorthy of damnation; others veniall, that is to say, pardonable of their owne nature, and not vvorthy of damnation.

This exposition wee acknowledge to be theirs; and vvere it not for the exposition could easily allow the termes of distinction: wee say also that there are some sinnes mortall, some veniall; but this wee enterpret as the Scripture teacheth, *1 Ioh. 5. 16. 17. 18.* of the euent, not of the naturall desert. All sinnes are veniall in the euent, except that against the holy Ghost, *Mat. 12.* all sinnes of the elect are veniall in the euent, because none are imputed vnto them vnto condemnation.

Not persecution, not blasphemie, not abiuring of Christ excepted; but yet the least deserues death, yea and to a man out of Christ brings death euerlasting: not idle words excepted, *Mat. 12. 36.* Compare *Gal. 3. 10.* And heere let mee entreat the reader to obserue, how well heathenisme, and Poperie accord, as in many other, so in this point also. For euen this vvas the opinion of the heathen, that haynous and grosse sinnes deserued death; but petite sins, as of idle words, euill thoughts, &c. were pardonable of their owne nature, and not worthy of damnation.

Followeth now the Text, the second amplification of the Gentiles sinne, by comparison; they did not onely themselues commit them, vvich perhaps might be imputed to infirmitie: but applauded, yea applauded, and tooke delight in others
that

that did them, which was desperate impietie.

Now my purpose is not to handle all those kindes of consenting to other mens sinnes, by applause, counsell, encouragement, instigation, abetting, &c. Which *M. Bera* well obserues to come vnder this rearme, *συμμετέχοντες*: but onely to propound what the Spirit of GOD here seemes principally to point at.

Obfer.

That simple committing of wickednesse is not so damnable, as is the applauding, and delight taking in the lewd behaiour of others. *Salomon. Pre. 2. 14.* exprelling the nature of a man desperately vicked, thus sets it forth: *they delight in doing euill*, and which is more, *delight in the forwardnesse of the wicked.* *Hof. 4. 8.* the Prophet speaking of the lewd Priests in Israel; *they eate vp the sinnes of Gods people, and lift vp their mindes at their iniquitie.* What it grieveth a good minister to see, that these long after, and reioyce in: to see and heare the vngracious behaiour of the vngodly in respect of that sweet they sucked from the sinnes of the people. And indeede it argues a heart set vpon vickednesse, and taken vp vvith the pleasures thereof, for a man to reioyce in the dishonour of the name of GOD; as it is the nature of the child of God, to grieve at the sinnes of himselfe, and others, and no greater corasue to such then that the law of GOD is broken. *2 Pet. 2. 8. Psal. 119. 136.* so there cannot be a surer euidence of a heart desperately wicked, then to delight in the vngodly behaiour of another.

And let all such as are this way guilty lay it to heart, we haue a kinde of people amongst vs, a crue of swaggerers, as they delight to be rearmed; giuen to all excellence of ryot themselues: and not content therewith, prouokers of others to fellowship in excelsse; how glads it their hearts when they can draw another to drunkennesse?

nesse? and what greater pleasure to such, then to see the beastly behaviour of those, whom they haue with their own cost drawne into drunkenness? wo and a heauie wo to such saith *Habakkuk, Hab. 2. 15. 16.* It were strange that amongst the rulers of Gods people, set vp for the terrour of the vngodly, their should any be found, thus ioying at other mens vngodlinesse: and yet vwho sees not, but the Prophets complaint befits the time; they lift vp their mindes at the peoples iniquitie: and hee the vwelcome guest that brings sacks to their mill; tidings of the peoples sinnes to their courts: by which their portion is made fat; men liuing indeede by the sinnes of the people. I might instance in sundry other particulars, but that I feare I haue beene too long in this chapter.

This onely I vwill annexe for conclusion. That the sinnes here imputed to the Gentiles, are ours also by naturall inclination. And as the Apostle vwhen hee hath reckoned sundry grosse, and abominable sinnes, applies them thus to the Corinthians, such vv ere some of some of you, though now you be washed, sanctified, iustified in the name of the Lord IESVS, and by the spirit of our GOD, *1 Cor. 6. 11.* so may I say of vs all in nature; such vv ere all of vs by nature, howsoeuer now washed from them in the bloud of Christ. *Ti. 2. 3.* And let it euer teach vs to magnifie the grace of our GOD, that hath pulled vs out of that damnable estate, vv herein wee were borne, and once liued; and make vs ascribe our vv hole righteousness to the mercie of GOD, in CHRIST IESVS our sweet Sauiour; by whom wee haue beene deliuered from the power of darknesse, and of children of wrath by nature, made children of grace by free Adoption; and calling in him. To the

the same G O D that hath so freely beloued vs,
to Christ Iesus our blessed Sauour, that hath paide
the price of our sinnes; to his holy Spirit that hath
purged vs from so vile corruption, be praise,
and glory in all churches of the Saints
for euer, and euer, *Amen.*

THE

THE II. CHAPTER.

Verse 1. *Therefore thou art inexcusable, O man, whoſoeuer thou art that condemneſt: for in that that thou condemneſt another, thou condemneſt thy ſelfe: for thou that condemneſt, doeſt the ſame things.*



O make way to the opening of this chapter, it ſhall not be amitt briefly to repeate the Apoſtles whole proieſt. That which hee driues at is this, that all both Iewes and Gentiles are tranſgreſſours of the law; and therefore cannot be iuſtified by the workes of the law. And as touching the Gentiles tranſgreſſion, hee firſt proues it, ranging them into theſe two ranckes.

Firſt, of thoſe that were openly and outragiouslie breakers of the law of Nature; ſecondly, of ſuch as partooke notwith them in theſe open enormous ſinnes; but rather condemned them, though themſelues in the meane time liued in the ſecret praetiſe of them, at leaſt had the ſeedes of them all vnmortified in them; againſt the firſt ſort hee hath dealt in the firſt chapter, and here begins to conuince thoſe hypocriticall cenſurers of theſe ſinnes in others.

The paſſage to theſe hypocrites is by an inference out of a generall laid downe, verſe 31. *cap. 1.* on this manner: ſeeing all thoſe that know the law of G O D, and commit things worthy of death, are ſubiect to condemnation; therefore thou alſo that iudgeſt others art inexcusable: neither haſt any thing which thou

N

canſt

canst plead in Apologie for thy selfe, why the sentence of condemnation due to others, should not likewise passe on thee : the reason is annexed , *verse 2. for even thou that iudgeth others and condemnest them for transgression of Gods law, dost thy selfe the same things for which thou condemnest others :* And howsoeuer by these shewes thou blearest the eyes of men, that cannot see nor iudge farther then the outward appearance, yet canst thou not thinke to escape the iudgement of God, to whose eyes all things are naked, and vncouered, and that iudgeth not according to outward shewes, but according to the inward sinceritie of the heart, and the truth of the inward parts.

The conclusion then of this place is this : that the very masters of manners and chiefe controulers of other mens sinnes, amongst the Gentiles are inexcusable before God, and liable to condemnation, *ver. 1.* Reason prouing it, *ver. 2.* in this forme, he that condemnes himselfe is without Apologie before GOD, but thou hypocrite condemnest thy selfe: *Ergo, &c.* If it be demanded how ? the Apostle shewes, even by this, *that thou iudgeth and condemnest another, for that whereof thy selfe art guiltie :* so that out of the same ground from which thou concludest another culpable of iudgement, thy selfe art withall shut vp vnder condemnation : *Example.* When a priue Adulterer shall thus reason against another detected of whoredome : euerie Adulterer is guiltie of wrath, thou art an Adulterer, *Ergo, &c.* is not the same inference strong against the secret, as well as against the open Adulterer.

Obfer.

But let vs now see what may here be obserued : first, out of the course and bodie of the Text, wee may obserue, that in the very kingdome of Sathan, all are not of equall vicioufnesse in outward practise : as amongst the Gentiles, some not onely open committers of the greatest

greatest enormities themselves, but also applauders of them in others; other more modest in their sinnes, burning perhaps with lust, but yet forbearing the open exercise and execution thereof, and condemning the outrages of men more shamelesse. In Israel some declaring their sinnes as Sodome^a; other digging deepe to hide their sinnes, not from men onely but from God himselfe^b, some sacrificing vpon the tops of the mountaines^c; other had their secret chambers of Imagerie, to practise their abominations^d: at this day not all alike shamelesse in sinning, some ciuilly honest and in respect of men vnrebukeable, and yet not purged from their filthinesse: Reasons whereof may be these: first, that in some men naturall knowledge and conscience is more cleare then in others: secondly, God keeps some from occasions: thirdly, God by generall grace restraines corruption in some, more then in others, *Gen. 20.6.*

And it shewes how fondly many please themselves in comparatiue righteousness; and the Pharisees, *Non sum sicut ceteri. I am not as other men, an adulterer, a drunkard, or extortioner.* Foolish men, as if wickednes lay all in extremities, or as if ciuilitie were righteousness in the sight of God. But let all such know, ciuilitie sufficeth not to the kingdome of heauen^e, and a man may liue vnrebukeable in respect of men^f, and yet be for all that a child of perdition.

Another thing here obseruable is this: the vsuall meane by which an hypocrite climbs to reputation of righteousness amongst men; not so much by reforming his owne life, as by seuerely censuring and condemning others: this was the practise of those graund hypocrites the Pharisees, the least mote in their brothers life could not escape their censure; their owne beames, that is to say, grosse sinnes dissembled. Very

^a *Isay 3.9.*^b *Isay 29.15.*^c *Hof. 4.13.*^d *Ezech. 8.12.*

Use.

^e *Mat. 5.20.*^f *Phil. 3.6.*

Obser. 2.

^g *Mat. 7.3.*

companying with sinners censured in our Sauour, as a point of highest prophanenesse^b, their owne notorious oppression, cruelty, repealing of Gods lawes by themselves, winked at. The Donatists in *Austins* dayes tooke vpon them to censure the least blemishes in other Churches, their owne in the meane time not onely practising, but euen defending grosse corruptions.

Ife.

And at this day, how vsuall with men of corrupt mindes, destitute of the truth to rise by this ladder? such narrow prying into the liues of others, glad some enterrayning of reports of other mens slips, heauie doomes passed vpon other mens infirmities; must not a man needs say of such, sure Saints themselves, that thus rigoroullie censure the corruptions of others? Saints sure, or else diuelish hypocrites. I passe from this point with that aduise of the Apostle: *Let euery man proue his owne worke, so shall he haue reioycing in himselfe not in another.*

Gal. 6. 4.

Obfer. 3.

Thirdly, let vs here consider, how dangerous a thing it is, to condemne that sinne in another, which we practise our selues: as to sentence another man to hell for Adulterie, Couetousnesse, &c. and yet haue our owne hearts burning with lust, exercised with couetousnesse^c, surely, such are their owne iudges, and as it were the Lords mouth, damnaing their owne soules to the pit of hell. Neither is this to be vnderstoode of priuate men onely, but euen of men in publique place, as Magistrates and Ministers; when a Magistrate shall censure a poore pilferer to death, that hath stolne perhaps to satisfie his owne soule^k, himselfe in the meane time liuing in extortion, and bribery, what doth hee but adiudge himselfe to death euermore? when a Minister shall out of the pulpit denounce Gods iudgement against whoredome, drunkennesse, &c. and himselfe

1 Pet. 2. 14.

1 Pro 6. 30.

ſelfe be as the Priests of Iſraell, a man giuen to Wine, and ſtrange fleſh, redounds not that ſentence vpon his owne ſoule?

Wherefore let vs be admoniſhed that by calling, or vſurpation, haue to deale with the ſins of others, firſt, to plucke the beame out of our owne eye¹: the heathen could thus aduiſe, that a man that would be an accuſer and cenſurer of other mens diſhoneſtie, ſhould firſt liſt and purge his owne heart, from what hee meant to blame in another.

And as the reaſon here giuen is forcible, ſo are there other in Scripture very effectuall: as firſt, that a guiltie conſcience hinders the right and couragious exerciſe of admonition and correction: and it was not for nothing, that *Iethro* requiring courage in Magiſtrates, requires alſo that they be ſuch as feare GOD, and carefull to depart from euill^m, and the Lord before he ſends *Iſay* to denounce iudgements againſt the Iſraelites, firſt purgeth him from his owne ſinnesⁿ; becauſe indeede, hee can neuer as he ought, reprove or correct that in another, whereof himſelfe is guilty^o. How often doth a lewd Miniſter meete with a Text, that he trembleth to handle? or if for ſhame hee be forced to ſay ſomething of the ſinne whereof himſelfe is guiltie, how cold in diſcouering? how trembling in reproofe? how many times ſhifts he from it, by ſhamefull meanes? as fearing to be iudge and condemner of himſelfe? other reaſons there are many. See *Mat. 7. 1. 2. 3. 4.*

Now before wee paſſe from this verſe, ſundrie queſtions offer themſelues to be decided. Firſt, whether it be lawfull for any man to exerciſe Magiſtracie, ſince no man can ſay my hart is cleane, I am cleane from my ſin: and ſome poſſeſt with a ſpirit of Anabaptiſme, haue vrged this and the like ſcriptures, againſt the uſe

Uſe.

1 *Mat. 7. 5.*

^m *Exod. 18. 21.*

ⁿ *Iſay 6. 7.*

^o *Ioh. 8. 7. 9.*

of maiestracie, requiring Angelicall puritie in him, that takes vpon him to correct or chastice the sinnes of others. *Ans.* First, by as good reason might they proue, that the vse of Ministerie is lawfull, in as much as it is their part to reprove, and censure the sins of others: and yet who of them is perfectly purged from the seeds of all sinnes? know we therefore, that the scripture, when it requires freedome from sinne in those that undertake the censuring or correcting of other mens sinnes, requires not perfect freedome from all inherence of sinne, so as that it shall be sinne, to a man, himselfe subiect to infirmitie, to correct or reprove the sinnes of others; but only a freedome from the raigne, and dominion of sinne; and taxeth onely impenitencie, rathnesse, and rigour in the controuling of others, and so is that place, *leb. 8. 7.* to be vnderstood, being a reproofe of the peoples hypocritie and rigour, no simple condemning of the fact in vrging the punishment of the Adulterers selfe.

Secondly, it may be demanded, whether a man subiect to the raigne of sinne (whereof another is guiltie) sinne in condemning that sinne in another whereof himselfe is guiltie. *Ans.* The fact of condemning such sinnes in others, is not simply a sinne in it selfe, yea not to condemne it is sinne?; yet a sinne it is in such a man by accident, as all actions of impenitent sinners are sinnes in them; not materially, or in respect of the matter, as those that are simply forbidden in the law of God, but formally, that is to say, in respect of their faulty manner of performing those things, which for their substance are duties.

Thirdly, if any demand, what is to be done in such case? must a man forbear to censure and reprove these sinnes in others? *Ans.* Not so: but this let him doe, beginne iudgement at his owne heart, that is, iudge,

7 Ilay 5. 20.

5 Ilay 5. 20.

he

idge, condemne, bewaile, reforme, his owne sinnes, so may ~~we~~ with comfort reprove the sinnes of others, *Mat. 7. 5.*

Fourthly, it may here be questioned, whether all these controulers of other mens sinnes, were themselves guiltie of those sinnes, which they condemned in others. *Ans.* Some answer thus, if not of the same, yet of the equiualent, of sinnes as haynous. Others thus, if not of the facts, yet of the affections and inward motions to the same: this last the best answer: to which let this be added, that the scripture measures all out of Christ, by their naturall inclinations, and iudgeth them guiltie of all sinnes, vnmortified by Gods spirit, or vnpurged by Christs blood.

Verse 2. *But we know that the iudgement of God is according to truth, againe? them which commit such things.*



Ow the rest of the chapter is spent in preuentions, and remouall of such obiections, as these hypocrites might make in behalfe of themselves: as *verse 2.* whereas they might say, that the world could not detect them of any of these crimes, and they had the witnes of men to acquite them: the Apostle answeres, that howsoeuer by their outward shewes they might blind the eyes of men, and escape their censure; yet Gods iudgement they could by no meanes escape; no vizard could couer their deformities from Gods eyes, neither could hee be mocked with shewes, who searcheth the hearts and tryeth the raynes, and iudgeth not after outward

appearances but according to trueth, and inward vp-rightnesse of heart before him.

For the meaning of the words; *by Gods iudgement* vnderstand, first, his censure, and sentence of mens guiltinesse, or innocencie; secondly, his adudging to punishment; *truth* also I take here to be opposed to counterfaiť shewes, and is nothing else but vp-rightnesse, and sinceritie of the heart, which *Dauid* calls truth in the inward parts, *Psal.* 51.6.

Now the note hence is this, that how soeuer coulouring may preuaile with men, yet nothing but truth can steele vs in Gods iudgement; for he seeth not as man seeth, neither iudgeth he, as man iudgeth.

And it should teach vs, to cast away the cloakes of shame^r, and euer in Christ to walke in sinceritie, and as in the sight of God^r, but oh the glozing of these disssembling times; what a world of hypocrites are we fallen into? such studying to seeme so, no care to be what we desire to seeme.

Take but these notes of hypocrisie, and apply them, and then iudge whether the complaint be iust.

First, an hypocrite is carelesse to reforme his owne life, curious to list the liues of others^u: an Israelite indeed, a true *Nathaniel*², so busied in lifting his owne deceitfull heart, that hee findes small leasure to looke out to others.

Secondly, an hypocrite hath eyes like the windowes of the temple^w, broad outward, narrow inward; other mens moates are beames in his eyes, his owne beames moates^x, contrary with him in whose heart there is no guile; other mens finnes are apprehended as little, being further of, his owne being nearer, greatest in his owne eyes. *Paul* styles himselfe the chiefe of sinners^y, imputes the crucifying of Christ to the ignorance of the Iewes^z; so littleing a sinne more grievous.

Thirdly,

Obfer.

^r *Iſay* 29.15.
16.

Iſe.

^s *2 Cor.* 4.2.
^t *2 Cor.* 2.17.

^u *Mat.* 7.3.

^w *1 Reg.* 6.4.

^x *Mat.* 7.4.

^y *1 Tim.* 1.15.

^z *1 Cor.* 2.8.

Thirdly, an hypocrite is rigorous in censuring, and punishing others slips; still ouer-milde in iudging himselfe^a: a true Christian most sharpe toward his owne, tender toward anothers infirmitie, *Gal. 6. 1.*

^a Iohn 8. 5. 7.

Fourthly, an hypocrite is scrupulous in the least, remorselesse of the greatest sinnes; straines at a gnat, and swallowes a Camel.

Mat. 23. 24.

Fifthly, precise in the lesser, regardlesse of the waightier points of duetie.

Sixtly, strict in vrging and obseruing mans traditions, desperately dissolute about Gods commandements; holdes it the highest breach of dutie, to omit an humane ceremonie; tolerates, yea approoves, yea countenanceth, yea legitimateth, wilfull rebellion against the law of God^b; I passe from this point with that saying of an auncient Father. Hypocrite, is it good to seeme good? then sure much better to be good: Is it euill to seeme euill? farre worse to be euill; therefore hypocrite, eyther be as thou showest, or else shew as thou art. And this remember, that how euer shewes may shadow thee from mens censure, it is truth onely, that shall steede thee at Gods iudgement seate.

^b *Mat. 15. 1. 2. 3. 4. 5. 6. 7.*

Verſe 3. *And thinkeſt thou this, O thou man, that condemneſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the iudgement of God?*

Verſe 4. *Or deſpiſeſt thou the riches of his bountifulneſſe, and patience, and long ſufferance, not knowing that the bountifulneſſe of God leađeth thee to repentance?*

Verſe 5. *But thou after thine hardneſſe, and heart that cannot repent, heapeſt vp as a treaſure vnto thy ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God.*



Here followeth now a denunciation of certaine and moſt ſeuere iudgement vpon thoſe hypocrites, and is diſpoſed very fitly into a Rhetoricall Dialogiſme, and communication. Wherein firſt he preoccupates the fooliſh thoughts of theſe hypocrites, after reſolues of the certaine iſſue, on this manner.

Tell me hypocrite, thinkeſt thou that when Gods iudgement is againſt all that doe ſuch things, thou ſhalt amongſt all be exempted? or that thou ſhalt eſcape the iudgement of God? what a madneſſe is this? when as other mens facts eſcape not thy cenſure, which art but a man, thou ſhouldeſt thinke thine own euill deeds ſhould eſcape the iudgement of GOD; or how elſe? thinkeſt thou that becauſe the Lord hath hitherto forborne thee, and heaped his bleſſings vpon thee, therefore he approues thy courſes? and ſends theſe as teſtimonies of thy rightcouſneſſe? here ſee how ignorantly thou abuſeſt, and miſtakeſt the end and vſe of Gods boun.

bountifullnesse; which tends indeede, to bring thee to repentance, no way eyther iustifieth thy courtes, or secures thee from future iudgement.

The resolution followes: well howeuer it be, whether one or other, this I am sure of, thou by thy hardnesse and vnrepentant heart. heapest vp vnto thy selfe a treasure of wrath, against the day of wrath, &c. this the disposition of the Text; in the words may be obserued: first, an expressing of a secure hypocrites thoughts, with a confutation of them annexed: secondly, a denunciation of certaine and most heauie iudgement to be inflicted, the cause whereof is, first declared, hardnesse of heart, and impenitencie: secondly, the time pointed at, in the day of wrath, &c.

Thinkest thou this that thou shalt escape?

Where first note, the fond perswasion of a foolish hypocrite, thinking that though all other mens sinnes be punished, yet he alone may escape Gods wrath: the Prophet *I say* thus bringeth in these men triumphing; we haue made a Couenant with death, and with hell we are at agreement, though a scourge runne ouer, and passe through, it shall not come to vs; for wee haue made falshood our refuge, and vnder vanitie are wee hid: so little thinke they of Gods impartial iustice, all-seeing providence, and vnresistible power.

And is not this the conceit of our owne people? stil promising themselues impunitie, euen in those sinnes for which Gods wrath euen in this world lights on some of the children of disobedience? how many drunkards see we clothed with ragges? adulterers filled with rottennesse, and brought to a morsell of bread? Robbers trussed at the gallows? Vsurers plagued in their posteritie, &c. and yet for all that, men living in the same sinnes, thinke they may escape the same iudgements of God. The heathen could say and truely, *Rex Iupiter*

Verle 3.

Obser.

I say 28 15.

Application.

ter omnibus idem; and here the Apostle, with God their is no respect of persons.

A second fond thought of an hypocrite here mentioned, is this; that as he escapes mans iudgement, so he may Gods; and thinkes all well so man iustifie him, &c. But how vainely, the Apostle here shewes by their own fact; reasoning from the lesse to the greater, thou a man as another, iudgest the facts of others, and nothing can passe thy censure how then canst thou thinke that thou canst escape the strict censure, and iudgement of the Lord Almighty: Saint *Iohns* speech is not much vnlike, 1 *Ioh.* 3. 20. Compare it.

Verse 4.

Or despisest thou, &c.

They are said to despise Gods bountie and patience, because they abused it to another ende, then it tended vnto: for whereas it was vouchsafed vnto them to bring them to amendment of life, they abused it, as an occasion to encourage them in their sinnes.

Obfer.

So vsuall is it with vngodly men, to abuse Gods goodnesse and patience to impenitencie: because sentence is not executed speedily against an euill worke; therefore the heart of the children of men, is set in them to doe euill^d: for hence they gather, as Atheists, that God regardeth not the things done on earth, and count hell and iudgement but a fable^e, or else that their curses, though vngracious, are well pleasing to him^f, that thus multiplyeth his blessings vpon them in their prophaneesse.

Application.

Now brethren, consider whether this practise of prophane men, be not euident among vs? marueilous hath God been in his mercies towards vs in this kingdome; giuing peace within our walles, & plentifulnes within our palaces, our tennes haue chased our enemies hundreds, our hundreds their thousands; hitherto he hath made vs the head, and our enemies the taile:

^d Ecclef. 8. 11.

^e Psal. 50. 21.

^f 2 Pet. 3. 4.

^g Psal. 50. 21.

taile: defeating their policies, turning their mischiefs, deuised for vs, vpon their owne heads: multiplyed our kingdomes, encreased our friends; in a word, what could he haue done more for vs, than he hath not done? And what hath all this bounty of our gracious GOD wrought amongst vs, but euen a blessing of our selues in our wickednes, and an adding of drunkenneſſe to thirſt; yea, with the wiſe this goeth for current, God hath bleſſed our gouernment with peace, &c. therefore amongst vs nothing needs reformation,

And for particulars, how often is the reaſon heard from them, thus and thus long haue I liued in this courſe (as Preachers ſay) of ſinning, but I ſee not but God hath bleſſed mee as well as the preciſeſt of them all, &c. Now vnderſtand (ye vnwiſe among the people) muſt all needs be well, becauſe God forbears to puniſh? or ſhall we therefore continue our ſinnes, becauſe God continues his mercy towards vs? God forbid. Other reaſons there are of Gods bounty and patience; it may be for the greater good duties he hath winked at the leſſe infirmities: It may be the dreſſers of the barren figge tree, haue obtained reſpite of our cutting downe^h: It may be ſinnes, though haynous enough amongst vs, haue not yet come to their full ripeneſſeⁱ: perhaps a remnant there was yet to be gathered from amongst vs, &c. howſoeuer, this once I am ſure of, Gods patient forbearance, and rich bounty, are no arguments of mans innocencie, nor tend alwayes to countenance receiued courſes, but to giue occaſion to alter accuſtomed euils; and to ſhew Gods loathneſſe to deſtroy, if man were not too loath to forgoe his ſinnes.

But what odious contempt of Gods grace is this, for a man to take occaſion by Gods bountifullneſſe to continue, and increaſe his ſinne? In things of this liue we hold

^g Exod. 1. 20. 21

^h Luke 13. 6.

ⁱ Gen. 15. 16.

hold it detestable, if a seruant should thus reason from his maisters bountie; he dealeth thus and thus liberally with me, hee hath aduanced me from nothing to this estate, wherein now I am, &c. therefore I care not how I prouoke him, &c. how vnworthy should we deeme him, to haue kindnes continued vnto him? *Iosaph* reasons contrarily^k, and yet how frequent are such reasoners from Gods mercie to our vnfaithfulness? well this once I dare say, there cannot be a surer euidence of a gracelesse heart, then thus to abuse Gods louing kindnes; and Gods children I know reason otherwise^l, *there is mercie with thee* (saith *Dauis*) *therefore shalt thou be feared*; they feare the Lord and his goodnes; feare to offend him in regard of his goodnes: but let vs now see the attributes giuen to God, with their Epithete, as also the end of them.

Obfer.

The attributes are three: first, *bountifullnesse*; sit is that holy inclination in the nature of God, to expose himselfe to the vse of his creatures, and to communicate his blessings vnto them^m: secondly, *patience and forbearance*, whereby he tolerates the vngracious behauiour of men as it is *αὐθαγαπρόθεος*, giuen vnto God, not vvithout some burthenⁿ: *long suffering*, whereby he defers the fiercenesse of his wrath, that it breake not out to our destruction: see examples in the olde world^o, in the Amorites^p, In Ierusalem, *Mat.* 23. 37. in our owne kingdome.

The Epithete is riches of patience, &c. that is plentifulnes, and abundance of bounty^q, &c. *plentiful in goodnesse and truth*.

Now brethren which is there of vs, that cannot from experience acknowledge this riches of Gods bountie, long suffering and patience? and feelingly subscribe to that description the Lord makes of himselfe: *The Lord, the Lord, strong, and mercifull, and gracious, slow*

^k Gen. 39. 9. 10

^l Psal. 130. 4.
Hos. 3. 5.

^m Acts 14. 17.

ⁿ Isay 1. 24.

^o Gen. 6. 3.
^p Gen. 15. 16.

^q Rom. 10. 12.
Ephes. 2. 7.
Exod. 34. 6.

Application.

^r Exod. 34. 6.

to anger, abundant in goodnesse and truth: whether wee respect his dealing with our Nation in common, or his gracious benificence and patience, vouchsafed to our particular selues: what Nation is there vnder heauen to whom the Lord hath come so neare, as he hath done to vs in all things that wee call vnto him for? what a long Iubile hath our land had? when as our neighbour Nations haue bene wearied with bloody warres, and scarce receiued any other dewe then the bloud of the inhabitants. What plenty of all things? what liberty of the Gospel? notwithstanding, our many prouocations of the eyes of his glorie by our crying sinnes? Come to our personall kindneses that we haue all tasted, and that long suffering and forbearance the Lord hath shewed vs; what a course of sinning ranne we along in before our calling? walking according to the course of the world, and after the Prince that ruleth in the Ayre, euen the spirit that now worketh in the children of disobedience¹. And who of vs can say, that the Lord hath been hastie? or extreame to marke, or punish our doings amisse? Now it were well with vs if the Lords rich bounty and forbearance had had that vse in vs, for which hee hath vouchsafed it vnto vs: see we what it is.

The end of it is (though prophane men through wilfull ignorance mistake it) to leade vs to repentance, and amendment of life²: not as Epicures thinke, as if the Lord regarded not the euils done vpon earth³, or liked their wickednes w: or had forgotten the truth of his promise, as those mockers dreame⁴: but hereby to giue space of repentance⁵: and to allure to amendment of life⁶: as a kinde father deales with an vngracious childe, often admonishing, sometimes seasonable correcting, sometimes vsing fatherly coniuence, neuer neglecting supply of necessities; yea, bountifully providing

¹ Ephes. 2. 2.

² 2 Pet. 3. 9.

³ Psal. 33. 11.

⁴ Psal. 50. 21.

⁵ 2 Pet. 3. 4.

⁶ Apoc. 2. 21.

⁷ 2. Pet. 3. 9.

prouiding, and bestowing all fauours, in hope at length by kindnesse to ouercome, and make the heart melt for disobedience; with such cords of loue, doth our heavenly father draw vs: *Hof. 11.4.*

Use 1.

^b Gen. 39.8.9.

And happie wee, if wee thus vse Gods bounty, and suffer our selues to be lead to repentance. *Ioseph* could make this vse of his masters bountie^b; my master hath dealt thus kindly with me, committed all things to my trust, aduanced me to the highest dignitie, and a place of command in his family. kept nothing from me but thy self, his wife, how then can I commit this great wickednesse? &c. why doe not wee reason thus from the rich kindnesse, and superabundant bountie of our gracious God? and surely thus I presume Gods children reason. But to see the frowardnesse of prophane worldlings, in turning the graces of God into wantonnesse^c: how often heare we this Apologie returned, when all other defences faile? God is mercifull, Christ dyed for vs, &c. But what? because God is mercifull, wilt thou be sinfull; because Christ died for thee, wilt thou by prophanenesse crucifie him afresh? and tread vnder thy foote the blood of the Testament, whereby thou wast sanctified? Oh, saith the Apostle, I beseech thee by the mercies of God, giue vp thy body a liuing sacrifice, holy, acceptable vnto God^d, & consider, that Christ dyed to redeeme thee from thy vaine conuersation^e: and gaue himselfe for thee, to purge thee, to be of his peculiar people, zealous of good workes^f: and remember, what the proverbe hath; *Patientia laesa fit furor*: there is no wrath so iustly, or furiously outrageous, as what riseth from patience long and obdutely abused.

^c Iude 4.

^d Rom. 12.1.

^e 1 Pet. 1.18.

^f Tit. 2.14.

Use 2.

^g Col. 3.13.

Now something else we may learne, from the riches of Gods patience, and long suffering: and that is, as good children, to tread in the steps of our heavenly father^g: and as our selues taste of Gods goodnesse towards

wards vs, so to practise, the like towards our brethren: such effect hath the experimentall and feeling knowledge of God in all his; themselves are transformed into the same image of G O D, from glorie to glorie: therefore see how the Apostle vrgeth this to a Minister^h; to beare and tolerate the euill men: prouing if God at any time, (marke that. at any time) will giue them repentance; and to all Christians, to beare each others burthenⁱ: Beloued that hot-spur spirit, of calling for fire from heauen for euerie disobedience, wee know how it was reprov'd^k: and let vs euer haue an eye to the rich patience of our gracious God, prouoked by vs euerie day; learne to tolerate the froward infirmities of our ignorant brethren with meekenes: instructing, rather then by rashnes of zeal reiecting them.

Now followeth the illue of this patience and boun-
rie of the Lord contemned; *then after the hardnesse and heart that cannot repent treasurest to thy selfe, &c.*

The fruit and illue of this contemning Gods good-
nesse, and refusall to be lead thereby to repentance, is double; and the very thought thereof dreadfull.

First, in that hereby hardnes ouer-growes the heart, and casts it into an indisposition, and almost an impossibilitie of repenting: wofull experience of many at this day shewes it^l: and this befalls vs partly through a naturall effect that sinne, especially custome of sinne hath: and it is well obserued by Diuines both Popish and Protestant, that euerie sinne hath in it, not onely *anomie* and guilt, but brings with it *maculam*, a spot: that is, not onely a blemish to the soule, but as some interpret, a stronger inclination to the practise of the same sinne, then was before in the soule: vse of swearing makes swearing habituall, and euery new oath is as oyle to the tongue, makes it more glib in the fleet vtterance of prophane oathes, and custome is turned

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into

^h 2 Tim. 3. 34.
² 5.

ⁱ Gal. 6. 2.

^k Luke 9. 54.

Verse 5.

Obfer.

^l Ephes. 4. 19.

into an other nature: *Ier. 13. 23.* partly, through spirituall desertion, GOD is thereby prouoked to depriue vs of his grace, and giues vs vp to the power of Sathan, and swinge of our owne lusts. *Rom. 1. 24. Ezech. 24. 13.*

Use 1.

Now brethren, I would to God these desperate dailiers with the Lords rich mercy had grace to lay this to heart those I meane, that throw off all exhortations to present repentance, with this, *time enough yet*, and *repent when we are olde*, and that diuclish proverbe, young Saints, olde diuels: a people rise in all places. who as though they had repentance in a string, and could performe it when please them, put off from day to day, age to age, till at length their case growes desperate; of youth they say, it must haue his swinge: when man-age comes, marriage will bring staiednesse, &c. so still delaying from youth to man-age, from man-age to marriage, from marriage to olde age, from old age to dotage, from dotage to death, and from death to the Diuell; that is the end of most of them: In bodily diseases we are wiser, and euer hold speediest cures safest, because by experience we see inueterate diseases, hauing gotten into the habite of the bodie, are seldome or neuer remoued: how are wee not as wise for our soule, seeing as frequent experience hath taught, a blackemore may as soone change his skinn, and a leopard his spots, any thing throw off his nature, as a sinner accustomed to do euill, can learne to do well^m? marke how continuance in sinne hardens the heart, hardnesse brings indisposition to repentance; God iustly leauing them to perish in their filthinnesse, that haue neglected the season of his gracious visitation; that one place, *Ezech. 24. 13.* reade often and diligently, and know whose mouth hath spoken it, that no deceitfulnesse of sinne bewitch thee.

^m *Ier. 13. 23.*

The

Vse 2.

The Apostle vpon this ground aduiseeth, that wee should euery of vs, in a brotherly care each of other, dayly exhort one another, and while it is called to day, least any of vs be hardened through the deceitfulnesse of sinneⁿ: and though it be true, that ordinate charitie begins at our selues, yet shall it be inordinate selfeloue, so to regard our owne, as to neglect our brothers saluation: It was the Lords charge to his people, that they should help euen an enemies Asse lying vnder his burthen, and reduce his Oxe or Asse going altray^e: Hath God care of Oxen? or saith hee, it not altogether for our sakes? surely hee that would haue vs bring back an Oxe from going altray, would hee not much more haue vs turne our brethren from going altray, and deliuer their soules from deathⁿ? and if an Asse, ouerladen with his burthen, must be succoured, much more our brethren pressed with the burthen of their sinnes. It was a prophane speech of Caine; *Am I my brothers keeper*? surely the Lord hath made vs euery one keepers, and guardians each of other: perhaps also with that fearefull *memento*^s, that our life shall goe for their liues, if through our default they be lost: see *Pauls* reason^s, why this must be done dayly, and while it is called to day. least, &c.

Procede wee now to the second fruit and issue of such delayes, and abusing of Gods grace to wantonnes, *thou treasurest vp to thy selfe wrath, &c.* The speech is metaphoricall, and may thus be vnfolded; that as it is the course of the world, to lay vp for time to come that wealth whereof they haue no present vse; and still to be adding to their heape as meanes of increase are offered, so doth the man that abuseth Gods bountie and rich patience, by adding to his sinnes, adde to his owne vengeance, whereof though hee feelee not the present smart, yet afterward he hath the full mea-

ⁿ Heb. 3. 13.

^o Exod. 23. 4. 5.

^p 1 Cor. 9. 9. 10.

^q Iam. 5. 19. 20.

^r Gen. 4. 9.

^s 1 Reg. 20. 36.

^t Heb. 3. 13.

Obfer.^u Pſal. 7. 12. 13.

ſure thereof powred downe vpon him : if not in this life, yet in that day of wrath, and declaration of the iuſt iudgement of God ; vnderſtand this not of a ſinners intention, but of the euent.

Here then ſee a ſecond miſchiefe, iſſuing and cauſing vpon contempt of Gods bountie, and increaſe of our ſinnes ; what brings it, but a heauier waight of vengeance vpon our ſelues, when the Lord begins to enter into iudgement with vs? The heathen man excellently expreſſed this, *Lento gradu ad vindictam ſui, &c.* Gods wrath comes ſlowly to inflict vengeance, but makes amends for delay, with the waight of vengeance ; ſlow hee is to wrath, but when hee comes hee payes home : wee fooliſhly flatter our ſelues in our wickedneſſe, becauſe the Lord doth not preſently ſtrike vs ; when all this while, the Lord is but fetching his blow, and the higher hee liſts, the heauier it lights. The Prophet *David* hath excellently expreſſed this dealing of the Lord, in delaying his vengeance^u : where he compares the Lord to a man of Warre, that meaning to make his ſword drunke with the bloud of his enemies, takes ſometime to ſcoure vp his ſword, and to ſharpen both edge and point, that it may pierce the better ; to an Archer, that before hee goes our to ſtrike his pray, firſt bends his bowe, makes readie his arrowes, takes time to fit them to the ſtring, and when he meanes not to miſſe his marke, holds vp long to the leuill, drawes farre, where hee meanes to pierce deepe : ſo is the Lord, while we thinke him negligent, but whetting his ſword, that hee may wound the deeper ; ſtands long at leuill, becauſe he will certainly hit, and not miſſe ; drawes farre, euen to the head, that his arrowes may pierce, euen through the thickeſt ſkinne & callum of the ſoule : many ſuch like compariſons the ſcripture is full of, euidenting the point now in hand ;
that

that though the Lord delay, yet he neglects not; and therefore delayes, that when he strikes, hee may pay home.

Oh consider this you that forget GOD, least hee teare you in pecces, and there be none to deliuer you^{vr}: know, the long suffering of God brings saluation^x, if thou haue grace to be led thereby to repentance; or otherwise heauier damnation, if thou abuse it to impenitencie. Neuer did people taste more of Gods patience, and mercifull forbearance, then that of Israel: neuer any dranke deeper of the cup of his indignation: witnesse those irreparable ruines of their Citie and Temple, and that horrible blindness whereinto they are iustly plunged: examples are infinite in this kind, and would God the desperate amongst vs had grace to consider it: But to heare the wretched resolutenes of hopelesse men, whose heart ruses not? all is but damnation; damned, they know they shall be, and as good take pleasure here, &c. Now had they eyes to see that which I perswade my selfe their hearts are sometimes affrighted to heare, what this is to be damned: could they thus speake, or practise? to be separate from God, and his Christ for euer, to be cast out to the diuell, and his Angels for euer, &c. Is this of so sleight regard? Againc, though it be true that damnation belongs to euerie impenitent sinner, yet are there degrees of torment in hell, proportioned to the number and measure of transgressions here committed^y: and if they will needs to hell, whether the Lord will or no^z, yet let them labour to abate something of the waight, and horreur of their vnspcakable torments. The time of this vengeance followeth.

In the day of wrath.] Where might be obserued, that what sinnes escape here vnpunished, shall at that day receiue their full vengeance.

Vse.

^{vr} Psal. 50. 22.

^x 2 Pet. 3. 15.

^y Luk. 12. 47.

48.

^z Ezech. 18. 31

Obfer.

Vse.^a Psal. 37. 1. 2

Ecdl. 8. 12. 13.

Obfer.^b Luke 21. 28.*Vse.*^c Mat. 7. 22.

Luk. 13. 25. 26.

Mat. 25. 11. 12.

And let it stay vs from doubting of Gods care of things here done^a, in respect of his long patience shewed on the wicked: though a sinner doe euill an hundred times, and GOD prolongs his dayes; yet shall a day come when anguith and sorrow shal oppresse them that haue not feared before the Lord.

But further here note the Epithetes or titles given to that great day of the Lords iudgement; it is called first, a day of wrath: first, in respect of the wicked, to whom indeede it will proue a blacke day, and a day of terrour, though to Gods children it be a day of redemption^b: secondly, in opposition to the time of this life, that is indeed a time of grace, and a day of saluation, wherein the Lord offers mercie and saluation to all those in the church, that will accept it, leauing no place for grace, though sought with teares, when once this season is over-slipt.

And let it teach vs, whiles the time of grace lasts, to labour for reconciliation with God: and now while the Lord will be entreated, to supplicate vnto our iudge: reading the places to this purpose; Mee thinks I see the behauiour, and fruitlesse importunie of these despisers of Gods grace in these dayes of mercie; running, like men distraught, to the mountaines to fall on them, and the hilles to couer them, from the presence of the lambe, and him that sits vpon the Throne; begging and yelling with the voice of dragons for mercie, mercie, Lord, Lord, open vnto vs, to a iudge in that day iustly inexorable, I say againe, iustly inexorable, as whose many louing inuitations by temporall mercies, earnest beseechings by his ministers to accept reconciliation often knockings at the doore of their conscience by his spirit for entrance, they haue so scornfully and proudly reiected. Oh that men would consider, that one teare or sigh of a penitent heart, might
here

here more preuaile for attainement of mercie, then all their bitter and importunate yellings in that day of Gods wrath.

The second Epithete, here giuen to that great day of iudgement is this; it is called a day of declaration, or reuealing of the iust iudgement of God; that is to say, of Gods iust proceedings in adiudging some to life and saluation, others to easelesse and endles torments. This iudgement is here secretly passed in *foro conscientia*, for both here doe Gods children receiue sentence of absolution from sinne, in iustification and assurance of life eternall, giuen them by Gods spirit: and wicked men, here haue their wofull doome in their owne consciences^d, but this iudgement is here secret, and the equitie thereof, not so sensibly perceiued: but at that day the Lord shall reueale, how iustly he hath accepted the one to saluation, reiected the other to damnation, when as by their workes, their faith, or infidelitie shall be discovered.

So that we may here see, how friuolouslie vulgar Papists reason, in behalfe of their Purgatorie; if euerie soule, at death, goeth eyther to hell or heauen, and be placed in that state wherein it shall abide vnchangeably for euer, what needs a day of iudgement? *Ans.* though soules departing from the bodie, goe presently to their finall and vnchangeable eyther weale or woe, yet a generall iudgement is needfull, for manifestation of Gods iust proceedings in this particular, and to vs secret iudgement, passed in mens consciences in this life, executed on their soules immediatly vpon their death. But proceede wee in the next verse.

Obfer.

^d Tit. 2. 12.

Vse.

Verse 6. *Who will reward every man according to his workes.*

Connexion.



He hath immediately before, stiled the day of iudgement, *a day of declaration of Gods iust iudgement, vt ante.* Now here hee shewes a reason of that Epithete, given to that day of reckoning; and withall more then intimates, how the Lord shall then declare the equitie of his iudgement, here passed in our consciences, that is, by rewarding every man according to his workes, as the best euidences of faith or infidelitie; (as if he should say) and if ye demand how the Lord shall euidence the equitie of his secret proceedings, I answere; *by rewarding every man according to his workes*: which generall is farther amplified by the specials. *ver. 7. 8. 9. 10.*

In the words obserue these particulars, seruing to euidence the iustice of Gods iudgement: first, his fact, *he shall reward*; secondly, the object, *every man*; thirdly, the rule, *according to his workes*; fourthly, the explanation of this generall by particulars, *verse 7. &c.*

Shall render or reward.] The vsuall collection of Papists from this place, and the like is; that therefore good workes of men iustified and in grace, are meritorious causes of eternall life: reason because Paul testifieth, that GOD shall reward, and that according to workes. Here therefore sirly offers it selfe to be discussed, that large controuersie of the merit of good workes: in handling whereof this shall be the order: first, the state of the controuersie shall be explained; secondly, the truth proued; thirdly, the contrarie arguments answered.

The

The question then is this: whether the good works of Gods children, done in grace, doe truly merit at Gods hand everlasting saluation? The summe of the aduersaries opinion is this, as the Council of Trent hath exprest it^e, that the good workes of a man iustified, are so the gifts of God that they are withall, the good merits of the iustified man; and that a man iustified by the good workes done by him, through the grace of God, and merit of Christ, doth truly merit or deserue increase of grace, life eternall, and the attainment of eternall life (if so be he die in grace) as also encrease of glorie: our iudgement is this, that howsoever good workes done in grace, are acceptable vnto God through Iesus Christⁱ: and shall be by him rewarded: yet that acceptance, and reward is not deserued by our workes, nor is there any worth or value in the best of our workes, for which wee may challenge eternall life; no nor any access of glorie at the hands of GOD: and this wee proue in this manner.

First, for that the scripture teacheth euerie where, eternall life to be a free gift of grace^h: and therefore not a reward due to the dignitie of our workes: for it is truly said, and agreeable to the scriptureⁱ: *non est qui gratia mereat, ubi iam meritum occupauit*: there is no place for grace to enter, where merit pleades possession. To this argument *Bellarmino*, and the *Rhemists* in *Rom. 6. 23.* thus answere, that eternall life is called grace, not because it is not the reward of merit, but for that we haue the merits themselves of grace. How fondly? for first, weigh the antithesis, how is death called the wages or stipend of sinne? is it not because it is giuen as a reward due to the merit of sinne? and how shall the Antithesis intended hold? except we say, that eternall life is giuen, not as wages due to the me-

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^a *Sec. 6. Can. 32.*

^f 1 *Pet. 2. 5.*
^g *Mat. 10. 41. 42.*

^h *Rom. 6. 23.*

ⁱ *Rom. 11. 6.*

Lib. 5. de iustif. cap. 5.

rit of sanctification, but as a gift given freely without the desert of our workes? Secondly, I demand, is life eternall, therefore onely called a free gift, for that the workes to which it is given, are from grace? and not rather because, as the workes, so the reward both come from free grace? for that wee doe good workes, wee haue it from grace; and that these workes, done in grace, haue a reward, it is also of the grace of the prouiser: thirdly, if good workes be from grace, as the sole cause, then must the reward needs be of grace meeterly.

Our second reason, is from the requisite conditions of meritorious good workes, which are these: first, a proportion betwixt the person meriting, and the person of him, at whose hands we can merit; and in deed what obligation can there be wrought, by the worke of a creature, to binde the Creator to recompence? and it is truely said, that the obedience of Christ himselfe, could not haue merited at the hands of God, had hee not beene, in respect of his Diuine person equal vnto his Father^k, and howsoever, if we had stood in state of innocencie, and obedience, eternall glorie should haue beene recompenced vnto vs, yet could it not haue beene challenged, as due by merit, but as by Couenant and promise freely made by God.

Secondly, that they be done by persons free from sinne, *Heb. 7. 26. 27.*

Thirdly, that they be our owne, wrought by our owne strength, not by power ministred by him that rewardeth.

Fourthly, that they be more then dutie, *Luke 17. 9. 10.*

Fifthly, that they be profitable vnto God.

Sixtly, that they be perfect, *Gal. 3. 10.*

Seuenthly, *primo aquabilis*, that they be in some sort

^k Heb. 9. 14.

^l Ioh. 1. 7.

sort proportionable vnto the reward.

Now then, first sith we are creatures; secondly, sinfull creatures¹; thirdly, our workes not ours, but Gods^m; fourthly, due debt, not supererogatedⁿ; fifthly, stained with imperfections^o; sixthly, no way beneficiall vnto God^p; seauently, no way comparable vnto the glorie that shall be reuealed^q, how shall wee say that they are, or can be meritorious, that is, such as by any value, or worth of them should binde the Lord to recompence them? especially with such a transcendent excellencie, and waight of glorie, as is that of the kingdome of heauen? I might be infinite in this kinde, but abstaine purposely from prolixitie. Heare we now the reasons brought by our aduersaries to stablish the merit of good workes, done in grace.

The Text now in hand, is as oft, as any alleadged; whence they must thus reason; if GOD shall reward euery man according to his workes, giuing to those which continue in well doing, eternall life, *verse 7.* then are good workes meritorious of eternall life; but the first is true, therefore the second also. *Ans.* The consequence is not good; for though GOD giue eternall life, to those that continue in well doing, yet followes it not, that well doing deserues eternall life: neither doth this place intimate the cause for which eternall life is giuen, but the qualification of the persons that shall haue admittance into eternall life; which breefe answer well weighed, brings much light to the controuerfie; for indeed the question is not, whether men continuing in well doing shall haue eternall life; which we grant, but whether such as are sau'd, are sau'd for the merit of their well doing. And in this whole question, there is a double enquire to be attended: first, of the subiect or persons. to whom eternall life is giuen; as also of their qualification; to which the answer

¹ 1am. 4. 1.

¹ 1 Ioh. 1. 10.

^m Phil. 2. 13.

¹ 1 Cor. 4. 7.

ⁿ Luke 17. 10.

^o Gal. 5. 17.

^p Psal. 16. 1.

Rom. 11. 35.

Iob. 21. 2. &

35. 7.

^q Rom. 8. 18.

2 Cor. 4. 17.

swere is that it is giuen to such as by faith are vnited vn-
to Christ, and bring forth the fruits of faith, holy o-
bedience: secondly, of the cause for which it is giuen;
to which the scripture neuer makes other answer then
this, for the merits and obedience of Iesus Christ ap-
prehended by faith. Workes are *Regula retributionis*,
non causa mercedis: and if in any place, there be any
thing said to the contrarie, it is spoken according to
the tenour of the legall couenant; not after that coue-
nant of grace which is made with vs in the Gospell;
where the condition is altered: for whereas the Coue-
nant of workes runnes thus; *doe this and liue*; the Co-
uenant of grace hath this condition, *beleene and thou
shalt be saved*: Instance. But in the giuing of eternall life,
according to the Couenant of the Gospell, saluation is
said to be giuen according to workes; as here. *Ans.*
True, according to workes as testimonies of Faith, not
for workes as causes of saluation; and in a word, that
we may see this answer to fit this place, consider the
drift of the Apostle, in alleadging this prouerbiall sen-
tence, as I may terme it: hee had called the day of
iudgement, a day of declaration of the iust iudgement
of God; and in these words renders a reason of that ap-
pellation; and shewes withall, how the Lord shall de-
clare the equitie of his proceedings, in accepting some
to saluation, reiecting others to damnation: the Lord
shall declare his iustice and equitie hereby; by giuing
to euery man according to his workes, as the best
meanes to declare the truth of faith, hidden in
the heart, and the certainest euidences of infidelitie
lurking in hypocrites.

But let vs heare what they obiekt further, against
this exposition, labouring to proue, that saluation is
giuen according to workes, not onely as testimonies
of Faith, but as causes of eternall life. *Obiect.* The scrip-
ture

ture testifieth that the heavenly reward is given according to the measure and proportion of workes and labour; therefore good workes deserue everlasting saluation: and eternall life is given not onely according to workes as testimonies, and fruits of faith, but for workes as causes of saluation. *Ans.* To omit that the places alleadged to this purpose, are for the most part impertinent to the purpose, I answer, that the scripture, where it speakes of proportioning glorie to our labour, meanes it not of the substance of eternall life simply: how then? *Ans.* Themselues haue a distinction fit for this purpose; for thus they distinguish of eternall glorie, that it is eyther essentiall, or accidentall; the first they call *Auream*, the crowne; the second *Aureolum* the crounet: that is, an eminence of glorie greater then other, according to the excellencie, and measure of their workes.

Now for the substance of eternal happinesse it comes vnto vs as an inheritance, and by right of Adoption in Christ, or if by purchase, rather Christs then ours^r: but for the measure of glorie it is indeed proportioned to the measure of sanctification, and obedience here performed; yet not so, as if the best measure or degree of glorie, were deserued by the greatest measure of obedience^s: but onely for the promise and bounty of our heavenly Father; and our Diuines in this controuersie, to shew that this proportion of glorie, ariseth not from any proportionable worth of our labours, vse this similitude: as if some wealthy king, should out of his bountie to some choise of his subiects, whom in his loue he meaneth to aduance aboue others, propound ten severall prizes, the least of them equalling the value of a kingdome; on these tearmes, that he that comes first to the goale, should haue the greatest, he that seconds him the second, and so in order, the
race

^r Mat. 25. 34.
Rom. 8. 19.
1 Pet. 1. 5.

^s Rom. 8. 18.

race being ended, the severall rewards are, and may be said to be given according to their running, and proportion of speed therein, and yet it were fondly concluded, that they by their running deserve such rewards, &c. so the application is easie.

Obiection.

But yet they object on this manner; if good workes be in the day of retribution respected onely as testimonies of faith, not as causes meritorious of saluation, then must it follow, that sinnes also are regarded onely as signes of infidelitie, not as causes of damnation, but the Apostle, in this and the like scriptures, alleadgeth sinnes, not only as signes of infidelitie, but as effectuell causes of damnation, *Ergo, &c.* *Ans.* Some Divines graunt the consequence, and deny the assumption, yeelding, that in these scriptures no more is affirmed, then that euill workes are the rule, not the cause of damnation: not but that sins are also causes effectuell of damnation, as other scriptures teach plentifully, but that this is all, that these scriptures affirme; yea & some haue gone so farre, (*present ipsi*) as to say, that infidelitie onely damnes; which they thus explaine, desiring to be vnderstood, as speaking of the euent, not of the naturall desert of other sinnes.

And as they explaine themselves, their words haue some truth, though perhaps impertinent to the argument in hand; for it is true, that there is no sinne, in the euent, seuering from saluation. but what is not repented of, and for pardon whereof, the committer hath not apprehended satisfaction in Christ; it being the Lords promise, that the sinnes of a belecuing penitent, shall be all pardonable vnto him. But secondly, I answer, by denying the sequell; and that, partly in respect of the great desparitie betweene the two; partly also by explanation of the Apostle; good workes are respected onely as testimonies of faith, not as causes deserving saluation:

saluation : because indeed they are signes of faith , and by reason of their imperfection , can be no meriting causes of saluation ; euill workes are regarded both as signes of infidelitie , and as causes of damnation ; hauing in them a nature to deserue endlesse torment , being committed against an endlesse maiestie : And this is the same , that the Apostle teacheth , *Rom. 6. 21. 22. 23.* where hauing proposed the contrarie issues of sinne , and Gods seruice ; of sinne , shame and death ; of obedience , holinesse and saluation : *verse 23.* as it were purposely to cut off all such reasonings from paritie , thus concludes ; *the wages of sinne is death : but eternall life is the gift of God :* as if hee should say , though it be true , that death followes sinne , and life holinesse , yet follow they not from like principles : for death followes sinne , as a deserued stipend ; life holinesse as a free gift of God , in respect of his promise ; and of the first obiection thus farre : in the rest I will be more breefe.

Their second reason is drawne from those places , where eternall life is called a reward : *Ans.* First , that it is so called not properly , but by Analogie : because as wages followes worke ; so life eternall holinesse : hence called the ende properlie^u : therefore also the terme sometimes put to signifie any free blessing giuen of bounty , without respect to merit^w : secondly , therefore the Apostle makes a double kinde of reward ; one properlie so called , another analogicall^x , besides that the place cited , speakes rather of accidentall , then of essentiall glorie.

Their third reason , from those scriptures that testifie life eternall to be so giuen to good workes , that the workes are said to be the reason why eternall life is giuen , as *Mat. 25. 34. 35.*

Ans. Who knowes not but these coniunctions
(for)

^t Mat. 5. 11. 12.

^u 1 Pe. 5.

^w Psal. 127.

^x Rom. 44.

(for) &c. serue to intimate any argument, as well as the cause: *Ex.* If I should thus say, Sommer is neere, for the figgetree sprouteth: the tree is good, for it beares good fruit; who sees not but my (for) shewes rather the effect, then the cause? secondly, these words seeme to be a reason, not so much of their admission, as of the cause of their admission into life eternall: the kingdome is prepared for you; for you haue shewen by workes, that you were chosen to life; to that which is objected from partie of Reason, in the first contrarie, see the answer to the first obiection.

Fourth reason, from those places where reward is said to be rendered to good workes of iustice, as *2 Thes. 1. 7. 2 Tim. 4. 8.*

Ans. Iustice of God sometimes signifies the truth of God, and his fidelitie in performing promise: and so in iustice, that is, in respect of the promise of God, and his truth therein, reward is rendered to our labours: and if in any other scripture saluation is said to be given as of iustice, it hath relation to the merit of Christ, not to any desert of our owne.

Fift reason, from these scriptures wherein is mention made of our worthines, *2 Thes. 1. 5. Luk. 20. 35. Apoc. 3. 4.*

Ans. Neither these, nor any other scripture speakes of any worthinesse of vs before God, by reason of our workes; but how worthy? first, by acceptation in respect of Christs worthinesse imputed vnto vs: secondly, comparatiuely vnto men, that haue neglected holinesse, and withdrawne themselues from the crosse; other reasons will be more fitly answered in their seuerall places, and of this question thus farre: other particulars of this verse will be best explained in the explication annexed by the Apostle.

Verse

*1 Rom. 3. 5.
1 Ioh. 1. 19.*

Verse 7. That is, to them which through patience in well doing seeke glorie, and honour, and immortallitie, eternall life.

Verse 8. But vnto them that are contentious and disobey the truth, and obey vnrightheousnes, shall be indignation and wrath.

Verse 9. Tribulation and anguish shall be vpon the soule of euery man that doeth euill: of the Iew first, and also of the Grecian.

Verse 10. But to euery man that doth good, shall be glorie, and honour, and peace, to the Iew first, and also to the Grecian.



N these verses the Apostle drawes out into particulars, that which hee hath summarily set downe in the former. Now whether these sentences be legall, or euangelicall it matters not much to enquire; for rightly explained, they haue their truth in the Gospel; their drift is to proue by particulars, the generall before laid downe: God shall giue euery man according to the qualitie of his workes *continners in well doing, shall haue life eternall*, men obstinate in euill doing, *indignation and wrath*. Hence might be obserued, what before was touched, that the rule of recompence are the workes of men; they are *Regula*, though in good workes, not *causa*, *vs supra*: Reason also was before giuen; because the end of the last iudgement, being to iustifie vnto the very wicked, both men and Angels, the equitie of Gods secret iudgement, workes seeme the best outward euidences of faith, and infidelitie.

Verse 7.

To them which by continuance, &c.] Wherein are two things: first, how they are qualified that are admitted to life eternall: they are such as continue, &c. secondly, the blessed issue of a man thus qualified; *life eternall.*

Obfer.

Now whereas the heyres of life eternall must thus be qualified, wee may collect, the necessitie of good workes to the attainment of saluation, such and so absolute, as who so wants them shall neuer be saued^a: vnderstand it of growen men, that haue opportunitie: and thus farre Papists and wee agree: the question betwene vs, is, how they are necessarie; whether *necessitate cause*, or *necessitate presens*, that is, whether as causes procuring by their merit saluation, or as antecedents onely, and as it were dispositions in the subiect, which if they were absent, life eternall should not be giuen. The former is that which Papists defend, and wee haue before confuted: the latter we acknowledge, God hauing required them, first, as testimonies of thankfulness, for the grace of redemption^a: secondly, as euidences of faith, to the stopping of all slaunders mouths^b: thirdly, as meanes to draw others to Christ, by our vertuous example^c: in a word, according to that olde saying of *Bernard*, as *via regni*, not as *causa regnandi*: as the way to the kingdome, not as causes of reigning.

The more to blame are Papists, so falsely to slander vs and our doctrine, as enemies of good workes, which wee euer call for in the life of a Christian, though we exclude them from power of iustifying: yea, and as our Sauour, so we teach, that except our righteousness exceed the righteousness of the Scribes and Pharisees, our good workes the workes of Papists; wee shall neuer enter into the kingdome of heauen: and is this a doctrine tending to liberty? or enemy to good workes?
yes,

^a Heb. 12. 14.

Psal. 15.

Heb. 5. 9.

^a Luke 1. 47.

45.

^b Ifay 2. 3.^c 1 Pet. 2. 13.

& 3. 1. 2.

Use 1.

yes, (say they) for except men be perswaded, that they shall by their good workes deserue heauen, they will neuer be drawne to good workes. No? is it not a sufficient spurre to obedience, that God hath so freely chosen vs to saluation, redeemed vs by his sons blood, promised a glorious recompence to be giuen of grace, except they may also merit it at the hands of God? such mercenarie obedience becomes slaues, not sonnes; such thoughts of pride, what shew they but a loathnes to be beholding to the Lord for saluation? as if they would none but what they pay for.

Come wee now from their slaunders, to our peoples negligence; whose hypocritie hath brought that itaine of solifidians, vpon our doctrine of iustification by faith onely: a company of such hypocrites in the Church of GOD: and what maruell? (when *Saul* also was amongst the Prophets, and *Iudas* numbred with the twelue?) that professing to know GOD, and beleue in Iesus Christ, in their workes denie him; so abhominable, disobedient, and to euerie good worke reprobate^d; faith onely iustifies, what neede good workes? surely to iustifie thee they are needelese, and fruitlesse; but to approue thy iustification to thy selfe and others, good workes are needfull^e: if a man say he hath faith, and hath no workes, can that faith saue him? Consider the Saints of God, and see whether faith that iustified them before God, was not fruitfull also by good workes amongst men^f: *Abrahams* faith, was it not a working faith? *Rahabs* faith, was it not a working faith? and surely, what euer men talk of their good faith to God, if thy want good workes of obedience to God, and loue to men, they confute by their life, what they professe with their tongue.

And therefore, let vs all that haue by grace receiued to beleue in GOD; be carefull to shew forth

Use 2.

^d Tit. 1. 16.^e Iam. 2. 14.^f Gal. 5. 6.

Use 3.

^a Tit. 3. 8. 14.

^b Gal. 5. 6.

^c 1 Pet. 1. 10.

^d Tit. 2. 10.

^e 1 Pet. 2. 13.

Obfer.

^m Apoc.

Vfe.

ⁿ Hol. 6. 4.

^o 1 Pet. 2. 10.

Obfer.

^p Heb. 11. 25. 26.

^q 1 Cor. 4. 18.

Vfe.

good workes; that wee be not vnfruitfull ^k: It is an holy truth, that fire and water may as well agree, as faith and workes concur in the act of iustifying; and as easily may heate be seuered from fire, or light from the sunne, as good workes from faith in the life of him that is iustified ^h. Their vses might at large be showne, but that I see still the volume growes greater, then mine opinion: they serue to assure vs of our election, and calling ⁱ: secondly, to adorne the doctrine of our GOD and Sauour ^k: thirdly, to stop the blasphemous mouthes of the faithlesse ^l: fourthly, to winne euen aliens to the truth, &c.

I might here also note the necessitie of perseuerance in holy obedience; yea, though persecutions arise, to this end that wee may enioy saluation; how often is that iterated by our Sauour? hee that continues to the end, it is hee that shall be saued; againe, *be faithfull vnto death, and I will giue thee the crowne of life* ^m: and if any man withdraw himselfe, my soule shall haue no pleasure in him, *Heb. 10. 38.*

And would to GOD those *ἰσχυροὶ*, diuine dewy Christians, whose goodnesse is dissipate as soone as euer the sunne beholds it, would conscionablie remember it ⁿ: to desist from good beginnings, is farre worse then neuer to haue begunne ^o: they loose what they wrought; and what euer they haue done, is in vaine vnto them, *Gal. 3. 4.*

Seeke glorie and honour.] So then the obseruation hence is easie, that it is lawfull in obedience to haue respect to the end of obedience, as a moriue stirring vp to all holy duties ^p: neither is it for nothing, that it pleaseth the Lord to propound it in the promise, to the end to quicken our dulnes, &c.

And it is but a slanderous cauil that Papiists haue against

against vs. when they affirme vs to teach, that it is vnlawfull for vs to worke *intuitu mercedis*: this in deede wee teach, that our principall end and motiue, ought not to be thereward, but Gods glorie. *Reasons*, for this were to subordinate the Creator to the creature, and to seeke ~~in~~ our selues: secondly that though there were no reward, or happinelle promised, yet ought wee to performe dueties enioyned: for the principall motiues to all obedience, ought to be: first conscience of dutie: secondly, loue of Gods maiesty: thirdly, zeale of his glorie.

Eternall life, glorie, honour, peace. &c.] This is the issue, and end of obedience⁹: of which blessed issue to speake as it deserues, what tongue of men or Angels is able⁷? a little part of it here obtained, how passeth it all vnderstanding⁸? and vwho can vter the sweetnesse of that peace of conscience, and spirituall reioycing in GOD, which himselte hath tasted? but sure, if the beginning be so sweet, what shall the fulnesse be? What delight is it to a Christian soule, in this Tabernacle of the bodie, but euen, as in a glasse, to behold the face of GOD manifested in Iesus Christ? how glads it a child of GOD, when hee can but in the least measure, maister his corruptions? and how ioyfull, when hee hath occasion to manifest the sinceritie of his affectionate loue to his maker and redeemer? &c. which graces when they shall be perfected, and wee freed from all grieuances inward and outward, what accesse (imagine wee) shall come to our happinelle? note what the Scripture speakes to set out the excellencie of this happie estate; first, by perfection: secondly, varietie: thirdly, perpetuities of all good things: fourthly, by absence of all things that can in the least measure impeach our happinelle.

See Bernard
de diligendo
Deo. cap. 3.

Verse 7. 10.

⁹ Rom. 6. 22.

⁷ 1 Cor. 2.

⁸ Phil. 4. 7.

Vse 1.

: Mat. 3. 14.

Where are they then ? that cry out, it is in vaine to serue God, and vnprofitable to keepe his commandments : ? Oh, had they euer but tasted the sweet comforts, that are in the very workes of religion, and that heauen vpon earth, the feast of a good conscience, could they thus speake ? or if the Lord vvould set them as hee did *Moses*, vpon some Neboth, to behold but the face of the heauenly Canaan, how would it rauish their thoughts and affections; and make them say there were no life to the life of a Christian, that here hath the first fruits, and vpon certaine euidences, expecteth the full haruest of happinesse.

Vse 2.

And let it be our comfort amidst all the discouragements of this life; that wee know, that vvhen once the earthly tabernacle of this bodie is dissolued, wee haue a building of God, not made with hands, but eternall in the heauens, : *Cor. 5. 1.*

Verse

Verse 8. But unto them that are contentious and disobey the truth, and obey vnrighteousnes, shall be indignation and wrath.

Verse 9. Tribulation and anguish shall be vpon the soule of euery man that doeth euill: of the Iew first, and also of the Grecian.

Verse 10. But to euery man that doth good, shall be glorie, and honour, and peace, to the Iew first, and also to the Grecian.



Ec we now the contrarie qualitie, and issue of an obstinate sinner; his description is first to be considered, then his issue.

They are set out by foure properties: first, contentious: secondly, disobaying the truth: thirdly, obeying vnrighteousnesse, fourthly, working euill, and exercising it as it were a trade.

Now contentious they are called especially in respect of their vaine iangling against Gods truth, as vnwilling to let the light therof shine to their hearts: and this humour of wrangling, this spirit of contradiction, ariseth, first, partly from that naturall enmity that is betwixt carnall wisdom, and that of Gods spirit: secondly, partly from vaine glorie: whiles they hold it a point of wit, to be able to reason against the plainest truthes: and thirdly, from an euill conscience, desirous to maintaine peace in euill, which knowledge and yeelding to the truth cannot but disturbe, Iob. 3. 20.

Now if there be any truth so clearly euenced, that they cannot but acknowledge it, yet in this second

Obfer.

u 2 Tim. 3. 3.

vv Rom. 8. 7.

x Phil. 2. 3.

^y Jude 10.

^z 2 Cor. 4. 4.

^a Ephes. 2. 2.

^b 2 Pet. 2. 19.

^c Rom. 6. 12.

^d Ephes. 4. 19.

² Pet. 2. 14.

Pro. 4. 16.

Isay 5. 11.

Ier. 6. 7.

^e Iam. 3. 17.

^f Isay 52. 14.

^g 2 Cor. 10. 5.

^h Rom. 6. 12.

& 7. 23.

they shew their rotten harts: they yeeld no obedience thereto^y: and this is the diuels policie, if hee cannot blind the eyes of the vnderstanding, that the light of the glorious Gospell of Iesus Christ may not shine vnto them^z, if that succcede not, yet labours he to keep in wilfull disobedience^a: but which yet increaseth their wickednesse, they not onely withhold obedience from the truth, but willingly yeeld obedience to vnrighteousnesse^b: seruants of corruption^c: obay sinne in the lusts thereof; sinne sitting in their hearts, as the Centurion in his house, bidding one goe, and hee runnes; another come and he comes.

To which adde the last, and you shall haue a wicked carnall man in his coulours: he is ordinarie in the committing of sinne, that is his trade^d: as the fountaine casteth out her waters, so they their malice: how euident those notes of vnreformed, and damnable sinners are amongst vs, it were long to speake, and is doleful to consider. This onely let all such wrangling, rebellious workers of wickednesse consider, their present estate and future miserie; that if it be possible, they may rid themselves out of the snare of the diuell, of whom they are taken, to doe his wil; surely, saith *Iames* the wisdom that is from aboue is *euereas*^e, and as it is said^f, that Kings should not open their mouths against Christ, so is it true of all Gods children, they labour to capriuate euerie thought to the obedience of Christ^g, and though they faile in many particulars through frailtie, yet this they can say; sinne raignes not in them^h; neither walke they after the flesh, but after the spirit, *Rom. 8. 1.*

Well, see we secondly the end, issue, and iust recompence of such obstinate sinners.

To such *shall be indignation, and wrath, tribulation and anguish.*

Note

Note here how thicke the Apostle lets come on with vengeance against such sinners; not content with once naming, or denouncing Gods wrath, hee iterates it in a Rhetoricall exaggeration; reade the Text; compare also, *Psal. 11. 6. Mar. 9. 43. 45.* such changes and armies of sorrowes hath the Lord provided for all the vngodly. Reasons thereof seeme these, first, to teach that no sinne is little: secondly, to rowse vs to consideration of our naturall miserie, and to melt our hearts: thirdly, that wee might hunger and thirst after reconciliation by Christ^k: fourthly, to deter vs from practise of sinne.

Now hence let vs learne, rightly to poyle the waight of our sinnes, in the balance of the sanctuarie: and by the fearefull issue and afterclaps that they bring, iudge how haynous they are in the sight of GOD: can wee thinke them little, that prouoke the fierie, and furious wrath of the Lord? or that cast vs into such intolerable anguish and tribulation? it is the folly of carnall men. cuer to little their sinnes: because commonly they measure them by the smalnesse of the matter wherein they offend: a little recreation on the sabboth, &c. Now brethren know wee, that sinnes are to be esteemed rather thus; by the measure of malice in the heart, from which they proceede, then by the small matter wherein we offend^l: a small matter it seemes, to gather a few stickes vpon the sabboth; but yet the presumptuousnes of the offender made it great in the eyes of God: secondly, by the greatnesse of the person whom wee offend, that is, the maiestie of God: thirdly, the price of the Ransome; the blood of God himselfe^m: fourthly, the waight of vengeance, whereinto they plunge vs: yea, and marke, how the smalnesse of the matter may aggrauate the sinne; for how great contempt of Gods maiestie shewes it? when for a trifle, a man will incurre his

Obfer.

ⁱ Nehe. 1.
Ioel 2. 13.
² Reg. 22. 20.
^k Gal. 3. 24.

U/e 1.

^l Numb. 15. 35.

^m Acts 10. 18.

his displeasure, to transgreffe for a peece of bread, as the iust man speakes.

Wise
Vse 2.

And this should be as a bridle vnto vs, to reſtraine vs from ſinning againſt the maiestie of God, who ſhall dwell with continuall burnings? or who can beare the fierie wrath of the Lord? [*Vabu. 1. 2. 3. 4. &c.*]

Obſer.

It may not be omitted, that the Apoſtle iterates the denunciation of Gods vengeance to our tranſgreſſions: and ſuch repetitions are neuer idle in the ſcripture, but as *Ioseph* ſpeakes of *Pharaohs* dreames, they are doubled, becauſe the thing is decreed with God, and the Lord haſtens to performe it, *Gen. 41. 32.*

Vse 3.

And would God this perſwaſion of the certaintie, and ſpeedie execution of threatned vengeance, could ſinke into our hearts: but how ſeeme we vnto our people to mocke, when we preſſe theſe things? and how doth euery man almoſt, bleſſe himſelfe in his wickedneſſe? perſwading himſelfe, that he may haue peace, though he walke after the ſtubbornneſſe of his owne heart: and euer we think our maiſter delayes his comming? Oh, ſaith the Apoſtle, be not deceiued; no whoremonger, drunkard, &c. hath any inheritance in the kingdom of God: and let no man deceiue you with vaine words; for ſuch things ſake, commeth the vvrath of God vpon the children of diſobedience. And thus much of this period,

¹¹ Gen. 19. 14.

¹⁰ Deut. 29. 18.
19.

¹ Luke 12. 45.

¹¹ 1 Cor. 6. 9.

¹ Ephes. 5. 6.

Verſe

Verse 11. *For there is no respect of persons with God.*

Now followes a reason, proving the Lords impartialitie, both in mercie and iudgement: *ἰσὺς ὅλων ἰστέας*, whether Jew or Gentile, it matters not, if they obey, they shall liue, if they be rebellious, they shall perish. Reason, from the propertie of the Lord; *with God there is no respect of persons*; explained, *verse 12.* especially in that part that respects punishment.

It may be demanded, what it is to respect or accept persons? *Ans.* By person or face, as some reade agreeably to the phrased of scripture, wee must here vnderstand, not simply men themselves, but their outward condition, and qualitie, as countrey, sexe, wealth, pouertie, friendship, enmitie, and whatsoeuer outward thing impertinent to the cause: to accept or respect persons, is, when a man is moued to reward or punish, onely by these and the like outward circumstances, so that the meaning, as I take it is this: that the Lord, in his iudgement, respects no man according to his outward condition, or state; as nation, parentage, pouertie, wealth, &c. But whoeuer hee is, Jew or Gentile, male or female, poore or rich, bond or free, that feareth God and worketh righteousnesse is accepted with him^s: and whoeuer workes euill, is without partialitie punished, *Iob. 34. 19.*

Now the vsuall inference of Papists hence is this, that therefore there is no such absolute decree of election or reprobation as wee teach; whereby the Lord chuseth

Explanation.

^s Acts 10. 34.

Antonin.
part. 2. Tit. 1.
cap. 20.
Aquin. in
locum.

† *Mat. 20. 15.*

† *Luk. 16. 22. 23.*

chuseth one to saluation, and refuseth another, of his meere ἐξουσία, and free power and right he hath ouer all, but that the decree is respectiue, to different behaiours foreseene: *Reason*, otherwise God shall be a respecter of persons. *Ans.* It followes not: for though herein vnequall things be giuen to equall persons, yet is not the Lord moued hereto, with any externall circumstances, such as before are mentioned: secondly, it is a sound rule, that schoole-men giue, that in *gratis* acception of persons hath no place; neither is hee guiltie of accepting mens persons, which prefers one before another, in things which dutie bindes not to giue: acception of persons is opposed to iustice, and hath place onely in things giuen as of debt. *Exemp.* that God giues grace to one sinner by calling, denies grace to another, here is no acception of persons; for God is not bound to giue to eyther, but of free mercie and grace giues to one, what hee iustly denies to another, being bound to neither: this easily applied to the purpose.

Hauiug thus cleared the meaning of the text, see it verified in the Lords owne practise; the Lazars pouertie hindered not his saluation; neither the rich mans pompe free him from damnation: It was no impeachment to *Cornelius* that he was a Gentile, nor immunitie to any, that hee was a Iewe; *Sauls* scepter was no shelter from Gods wrath, nor *Dauids* shee-hooke an hold-backe from Gods blessings: *Esau*s eldership remoued not Gods hate, nor *Iacobs* minority hinder his loue, &c. What needs more words? sith the Apostle pleaseth to instance in one part, follow wee his steps, and tell mee who euer perished in obedience, or prospered in rebellion? God spared not the Angels for their excellencie, nor the olde world for their multitude, nor Ierusalem for faire buildings;

nor

nor *Saul* for his personage, nor *Abolon* for his beautie, nor *Sodome* for her fatnesse; but all these perished equally for disobedience.

And what may this teach vs? first comfort in our meanes; if wee be such as feare GOD^w: it is not enquired how wealthy or honourable, how olde or young, how learned or vnlearned, but how obedient, &c.

Terrour in euill doing, and filiall feare in all our carriage, what euer our personall qualities are^x: it is not Gentrie, nor Lordship, nor kingdome, that can steede thee, if thou be a transgressor^y: GOD accepteth not the person of Princes, nor regardeth the rich more then the poore, seeing they are all the worke of his hands: Now Lord, that we could thus perswade our selues: and that wee could euer consider, how impartiall a iudge wee shall all one day stand before^z: that Princes could thus thinke their swearing, epicurisme, whoredome, sabbath breaking, &c. layes equall guilt vpon them, as vpon others, if not greater, because exemplarie, &c. but whattimes are we fallen into? wherein greatnesse and smalnesse, riches and puerrie, profession and Atheisme, are made so many exemptions from obedience, and taken as dispensations for wilfull transgressions: the poore man thinks his puerrie will excuse his pilfering; the rich, that riches shall beare out his oppression, &c. Now had wee grace to remember that great day, when wee shall stand before GOD, stript of all our personall qualities, and regarded onely according to our workes, how much of this libertisme would be abated? But let vs see other vses.

Thirdly, we are here taught, to imitate the example of this great iudge in all estates and conditions, wherein the Lord hath placed vs; and you shall obserue this

Use 1.
"A2 10.34.

Use 2.
"1 Pet. 1.17.
"1ob. 34.19.

"Apoc. 10.12.

libertisme

Use 3.

^a Deut. 1. 17.^b Exod. 13. 3.^c Leuit. 19. 15.^d 1 Tim. 5. 21.^e 1am. 2. 1.

this dutie pressed by the Scriptures, to euerie estate and condition of men; to Iudges and Magistrates ^a; you shall haue no respect of persons in iudgement, but shall heare the small, as well as the great, nor feare the face of the mightie, nor esteeme a poore man in his cause ^b: nor fauour the person of the poore, nor honour the person of the mighty ^c: and would God we had not iust cause to complaine of our lawes, in respect of their execution, as *Anacharhis* did of those of the Scythians; that they were like Spyders webbes, the great flies breake through, and the smaller onely are holden.

Secondly, to Ministers vrged with strait charge and adiuration ^d: that they thus walke as in all parts of their ministerie, so especially in reproofe of sinnes; obseruing these things without preferring one before another, and doe nothing partially.

Thirdly, to common Christians, that they haue not the faith of GOD in respect of persons ^e: &c. Where the forme of such regard to persons is expressed, and reasons of dehortation giuen; first, God hath chosen: secondly, rich in faith: thirdly, heyres of the kingdome: fourthly, ~~the~~ contrarie is sinne. But hereof thus farre.

Verse 12. *For as many as haue sinned without the Law, shall perish also without the Law: and as many as haue sinned in the Law, shall be iudged by the Law.*



Now followeth the prooffe, and explanation of what was generally propounded.

They that sinned without the Law, &c.

This seemes a paradoxe; no Law and yet transgression? and every sinne is an anomie, the breach of some Law: *Ans.* It is true, where there is no law at all, there can be no transgression; but of lawes of God wee may thus distinguish, according to the different manner of their deliuerie; there is a law written, and there is the law vnwritten: which commonly we call, the law of Nature: written in euery mans heart: they differ not in substance, but in circumstance touching manner of deliuerie. The meaning of the words then is this, they that sinned without the law written, shall perish without the law written, that is, without imputation of the writing of the law; that shall lay no more guilt or aggrauation on their consciences, in as much as the Lord vouchsafed not that mercie vnto them; neither requires more of any, then hee committed vnto them: but see wee the obseruations.

First, hence it is easily collected, that euen such as sinne of inuincible ignorance, in respect of the scripture, are for their sinnes culpable of damnation, *Luke 12.47.48.*

Reasons: first, God made man righteous^b: secondly, amongst no people leaues himselfe without testimony^c:

Sense.

^a Rom. 4.15.
^b 1 Ioh. 3.4.

Obser.

^b Eccl. 7.31.
^c Act. 14.16.

i Act. 14. 16.

k Rom. 1. 20.

l Joh. 1. 9.

m Jude 10.

V/c.

n Gen. 1. 27.

Col. 3. 10.

monieⁱ : hauing laid open before euerie mans eyes, the great booke of his creatures^k, and giuen them Reason, and vnderstanding, whereby, in discourse, they may arise from the creatures to the Creator^l, euen in things knowne naturally, there is in all, eyther malicious corruption^m; or wilfull omission, Rom. 1. 21.

Whence it is as easily inferred, that the plea of *ignorantia*, will not serue turne at the day of reckoning and accounts; especially for vs in the Church, to whom the law written hath been committed: surely, if any should be excused for ignorance, it should be the Gentiles: and euen they sinning, perish: and yet, euen this the best pillar of hope and confidence, our poore people haue; and heare what a company of Figge-leaues they haue sowed together, to hide this their nakednes: first, one saith he hath that knowledge, that GOD hath giuen him: *Ans.* Not so: for hee gaue thee more in *Adam*ⁿ: secondly, Gods gifts are to be measured, according to the meanes vouchsafed: and meanes plentifull haue been granted vnto our people, which if we refuse to make vse of, we cannot blame God for not giuing, but our selues, for not receiuing what the Lord tendered vnto vs.

A second, pretends multiplicitie of worldly businetes, *Ans.* See *Luke 14. 18. Mat. 6. 33. Pro. 8. 18.*

A third, not booke-learned: *Ans.* First, the booke of the creatures lyeth open: secondly, the fault thine owne: thirdly, euen without booke-learning, may a comfortable measure of knowledge be attained by attendance to the publike ministerie, conference, prayer, &c.

A fourth, obscuritie of Scriptures; which yet are plaine: first, in things necessarie: secondly, to Gods children^o: thirdly, hauing will to vnderstand^p: fourthly, and vsing the helpes the Lord hath prouided,

ler.

o 2 Cor. 4. 4.

p Pro. 8. 18.

Ier. 3. 15. Mal. 2. 7. Ephes. 4. 11. 12. 13.

A life, that their guides shall answer for them. *Ans.* Not if they haue beene skiltull, and industrious⁹, secondly, if blind or malicious seducers. they shall perill with thee but not without thee. *Matt. 15. 14.*

Reasons ~~de~~uading ignorance: first, that none excuseth, no not inuincible wholly: secondly, no seruice done in ignorance, pleaseth God, though done in greatest heate of deuotion: thirdly, ignorance makes valfals of Sathan: fourthly, excludes from saluation, *Ioh. 17. 3. 2 Thes. 1. 8.*

Shall peris without the law.] That is without imputation of the breach of the law as it was written.

Now here it may be demanded, whether the breach of the whole Morall law, shall not be imputed to the Nations, to whom it was not committed in writing? but onely the breach of so much as was knowne vnto them by that diuine light, that remained to them after the fall? *Ans.* I take it yes; that euerie breach of euerie Morall precept, is imputable to euerie child of *Adam*, Reason, becaute wee were all created in him righteous⁹, and had by creation the knowledge of the whole law Morall, *Col. 3. 10.*

It may againe be demanded, whether infidelitie in respect of the Gospell, shall be imputed to the Gentiles. vnto whom it was not reuealed? *Ans.* I thinke no; because, that is no doctrine knowne by nature, neither had *Adam* the knowledge thereof reuealed vnto him; but by especiall grace, after the fall, when he stood in esteeme of a priuate person.

And they that sinned in the Law.] That is, the Iewes to whom the perfect Doctrine of the law was renewed in writing shall be iudged by the law, &c. *quatenus*, it was written, and redeliuered vnto them.

Q

Now

⁹ Ezech. 3. 19.
Gal. 6. 5.

⁹ Luke 12. 48.
⁹ Rom. 10. 2.
Eccles. 4. 17.
¹ 2 Tim. 2. 25.
26.

lymme

⁹ Eccles. 7. 31.

Obfer.

vv Mat. 11. 21.

22, 23, 24.

Sodomites

* Leuit. 4. 5. 6.

Use 1.

Luke 12. 48.

Now these two positions compared, afford this obseruation: that where are lesse meanes, shall be lighter vengeance, where greater meanes of knowledge and obedience, heavier damnation for transgression w: easier for Tyrians, and S^donyans, Sodomites, and Gomorheans, then for the people of Capernaum, Corazin and Bethsaida. Reason, because to them fewer, to these greater meanes of repentance vouchsafed.

Meanes are of two sorts; first, outward, as creatures, scriptures, preaching, sacraments, afflictions, &c. secondly, inward, naturall reason, wit, capacitie, Arte, &c. acquired by education, 2. supernaturall, the spirit of God, the best schoolemaister.

Reason; as sinnes haue more or lesse of wilfulnes, so are they more or lesse haynous in the sight of God: secondly, euen humane equitie requires little, vvhether little; more, where more is committed. *Luke 12. 48.*

Now I would our people would take this doctrine to heart, that, comparing themselves with their forefathers that liued in the times of darknesse, and ignorance, in the midst of this glorious sunneshine of the truth, please themselves in this, that they equall their predecessors in knowledge: our fathers (say they) had not halfe that preaching, or knowledge that wee haue attained: and yet no doubt, were many of them sau'd. To which wee may answer; that how so euer their little knowledge, and more affection, might steed them: yet shall it not suffice vs, to attaine to their mediocritie; in as much as the Lord hath dealt more bountifullly with vs, in vouchsafing vs more plentifull meanes of knowledge, then he granted them; and therefore may iustly expect at our hands greater measure of fruits, then at theirs: to whom men commit little, they require the lesse; to whom more, they expect more: and that might serue them for saluation, which

which shall not steede vs.

Secondly, let vs all be admonished, to be in some measure answerable to those meanes the Lord hath vouchsafed vnto vs; compare our selues with the Gentiles, that were before Christ; with our forefathers in times of Poperie; with Turkes, Pagans, Papists at this day; with other congregations in our owne Church; and wee shall see, the Lord hath been rich in his grace towards vs, in respect of them; and let it be our shame, that they should outstrip, or keepe pace with vs in obedience: so for personall gifts, as wit, memorie, leasure, &c. know we, that according to our meanes, the Lord expects a proportion of knowledge, and practise: neither will it suffice, that we equall others of leise meanes, &c.

Thirdly, let no man swell with conceit of his great meanes, or abundance of knowledge: greater cause of humiliation, then of pride, haue all such: in as much as the Lord expects a greater measure of obedience from them, then from others: apply these things.

Before wee passe from this place, it shall not be amisse to propound one doubt, that perhaps may disquiet weake consciences: shall they all perish that sin in the law? and that sinne without law? who then shall be saued? *Ans.* To this the answer is, that the Gospell points at a remedie for this rigour of the law; these sentences are legall, and the Gospell onely reueales exceptions: such as these: first, except Christ satisfie: secondly, except faith apprehend his satisfaction²: and thus must all legall sentences be vnderstood.

It was the Apostles discretion, to conceale these Euangelicall exceptions, because hee here dealt with men puffed vp with conceit of their owne righteousnesse, *Mat. 19. 17.*

Vse 2.

Vse 3.

² Ioh. 3. 10.
Gal. 3. 13.

Obser.

Use.

^a Iona. 3. 4.
Act. 2. 36. 37.
Iud 23.

And it warrants the like wisdom and practise in a minister, whiles he is to deal with iusticiaries men unhumbled in respect of their vnrighteousnesse^a: words of comfort must be ministred in season: *Isay* 50. 4. vvhich season may as well be preuented, as ouertlipt.

Verse 13. *For the hearers of the Law are not righteous before God: but the doers of the Law shall be iustified.*

Verse 14. *For when the Gentiles which haue not the Law, doe by nature the things contained in the Law, they hauing not the Law, are a Law vnto themselves.*

Verse 15. *Which shew the effect of the Law written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing.*



Hese three verses included in a parenthesis, containe answer to obiections that might be made out of the twelſe verse. As first, whereas *Paul* had said, that the Iewes, sinning in the law, should be iudged and condemned by the law: the Iewes might thus except; that they are hearers of the law, and therefore not culpable of iudgement, by the law: *Ans.* The Apostle answeres to the consequence: though hearers, yet not therefore free from the sentence of the law; reason, for not the hearers, but the doers of the law shall be iustified; hearing sufficeth not, except there be doing also; the Gentiles plea for themselves, is also propounded and answered, ver. 14. as we shall anone see.

For the meaning of the words, *shall be iustified*, it may

may be demanded what is here meant by iustifying, whether absolution and acquittall from guilt of sinne, and acceptation for righteous; or rather being made righteous by inherent iustice. *Remists* here triumph ouer vs as making iustification, in this and all other places, to signifie nothing else but acquittall from sinne, and acceptation for righteous. *Ans.* Wherein first they slander vs; for none of vs teach that to be iustified alwayes signifieth to be absolved from sinne. *Vt supra in Capite primo.* ver. 17. Neither in this and other like legall sentences, vrge wee that signification of the word; but to be iustified, we say in the tearmes of the law, signifies to be righteous by inherent iustice; and accordingly to be accepted as iust in the sight of God: now whereas they hence inferre, that therfore good works iustifie a man in the sight of God, and to that purpose alledge this place, *the doers of the Law shall be iustified.* *Ans.* Wee answere, that this sentence is to be vnderstood *hypothetically*; that is thus; that a man shall be iustified by the workes of the law, if he do the workes of the law; as the law prescribes them to be done; & this is indeed the drift of the Apostle, as appeares to any man reading the place with attention, and iudgement: not simply to shew how a sinner is iustified before God, but to shew what is requisite to iustification, according to the tenour of the law: to wit, not the hearing onely, but doing; and that in such sort, as the law prescribes: and so we say, that if there be any man that shall bring vnto the Lord the perfect obedience of the law, of his owne performing; that man shall be iustified, yea and saued by his workes; but in as much as no man, neyther naturall nor regenerate, can so fulfill the law as the law requires, therefore still wee conclude, that a man is iustified by faith without the workes of the law. Thus much of the meaning: see now the instructions.

Obfer.

And hence firſt may be collected, that the bare hearing of the law, ſufficeth not to iuſtification, in the ſight of GOD; becauſe it is ſo plaine, proofes needs not to be annexed: it hath truth both in law and Goſpell.

Vſe.

And it may be applyed to the ouerthrow of all that vaine confidence, that our vulgar people haue in the worke done of religion: as how ſee wee in common experience our people thinke it enough to ſaluation, that they keepe their Church, are baptiſed, receiue Sacraments, ſay ouer their Pater-noster euening and morning? things that euen Atheiſts may performe, *Luke 8. 13. 14. 15. Iam. 1. 22.*

Obſer.

But more ſpecially here obſerue, that the Couenant of the law requires perfect obedience to rightcouſnes and ſaluation, *Mat. 1. 17. Gal. 3. 13.*

In which obedience theſe things muſt concur according to the tenour of the law: firſt, that it be performed by our ſelues, for the law reueales not the mediatur: ſecondly, it muſt be inward, as well as outward^b: thirdly, perfect in parts and degrees^c: fourthly, conſtant and continuall from the conception, without the leaſt interruption, through the whole courſe of the life^d: the leaſt thought diſſonant from the law, laying vs open to the curſe.

^b Rom 7. 14.^c Deut. 6. 5.^d Gal. 3. 10.*Vſe.*

Whence it will eaſily follow, againſt all iuſticiaries: that no fleſh can be iuſtified in Gods ſight, by the works of the law, in as much as we are all tranſgreſſors^e, which reaſon concludes as well men in grace as thoſe in their pure naturals^f: this queſtion will be more reaſonable diſcuſſed in the proceſſe of the Epiſtle; and therefore I here paſſe it over: onely I ſay as *Paul, Gal. 4. 21.* When hee had fully proued this point: tell mee ſaith he, you that will needs be vnder the law, and require rightcouſneſſe and ſaluation thereby; do you not heare the

^e Rom 8. 3.^f Pſal. 143. 3.

the law? you muſt perfectly keepe the law in all points, if you will be iuſtified thereby; which if it be impoſſible to fleſh^s, and wee haue all fleſh, though mingled with ſpirit after graceⁿ, why ſtand we out at the ſtaues end with the Lord? reſuſing his gracious offer of righteouſneſſe made vs in Chriſt Ieſus. But to proceede.

^a Rom. 8. 3.

^b Rom. 7.

Gal. 5. 17.

Verſe 14. *For when the Gentiles which haue not the Law, doe by nature the things contained in the Law, they hauing not the Law, are a Law vnto themſelues.*

Verſe 15. *Which ſhew the effect of the Law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accusing one another, or excuſing.*



Hauing answered what the Iewes might object, he now preoccupates the Gentiles plea for themſelues: he had ſaid, that euen they that ſinned without the law, ſhould periſh alſo without the law, *verſe 12*. Some Gentile might here object, that not hauing the law, they could not tranſgreſſe; neither were culpable of iudgement; the Apoſtle answers, that though they had not the law written in tables of ſtone, as the Iewes; in vvich reſpect they might be ſaid not to haue the law: yet had they the knowledge of the law, in reſpect of the outward workes thereof, written in their hearts, and this he proues: firſt, *a facto*, by their deede; they did the workes of the law, therefore knew it; ſecondly, from teſtimonie of conſcience; accusing in breaches, excuſing in obſeruances of the law; therefore had ſome

Obfer.

knowledge of the law of God, and could not plead absolute ignorance this the summe.

Now the first thing here obseruable is the *periphrasis* or description of the Gentiles; they were such as had not the law; that is deliuered to them in writing, or by speciall reuelation, as had the Iewes: *Psal.* 147. 20. *Ephes.* 2. 12. *Acts* 14. 15. &c.

Deut. 4.
Exod. 19.

* *Mat.* 20. 15.

Use 1.

And least any blame the iustice of God in this behalfe, know that the Lord is bound to no people, or person; that he vouchsafed the scriptures to the Iewes was his speciall mercie: that he denied that mercie to the Gentiles, it was of his absolute *Essencia*, whereby he may doe with his owne, what thinkes him good; no man hauing giuen him before. *Rom.* 11. 35.

Hence then it will follow, that at least in the dayes before Christ, there was no such vniuersall grace, as some now dreame of; whereby is giuen to euery man, sufficient grace to be saued if hee will; nor that then there was any such will of GOD, that all and euerie man should be saued; lieth the law it selfe, that cannot saue those that trust thereunto, in respect of exact knowledge, was not vouchsafed vnto the Gentiles, much lesse the Gospell, wherein the mediator of righteousnesse is reuealed, *Ephes.* 2. 12. & 3. *ad medium.* *Acts.* 14. 16.

Use 2.

And this should incite vs of the Gentiles now to magnifie the grace of our GOD; that hath set open, euen vnto vs Gentiles, the doore of faith, *Acts* 22. 22.

Obfer.

A second thing here obseruable is, the fact of the Gentiles, and the principle of their fact: *they doe by nature the things of the law.* For the sense of the words: least any Pelagian hence inferre a power in Nature, since the fall to fulfill the whole law: it shall not be amisse, a little to enquire the meaning, of what *Paul* here speaks.

speakes. *The things of the law* : indefinitely spoken, and is particularly to be vnderstood; for all they knew not, but some things prescribed in the law they knew, and practised; some worship they performed vnto God, and were strict obseruers of ciuill iustice, and honestie; as appeares both by lawes, enacted for obseruance of both, and by histories, recording the excellent vertues of many heathen. *By nature*. Nature is here opposed, eyther to scripture, or to grace; and may thus be vnderstood; eyther that the things they did, they did by instinct of Nature, and by the *déclamen* of reason naturall, without any direction from Scripture, or speciall reuelation; or else thus, by power of Nature, without any assistance of renewing grace; but the first sense seemes most pertinent; which sense standing, this Text is too narrow to inferre so large a conclusion, as *Pelagius* would hence inferre: for how will it hence follow, that there is in Nature since *Adams* fall, a power perfectly to fulfill the whole law, vvith performance of outward and inward obedience in all things; because *Paul* here testifierh, that the Gentiles, by light of nature doe some outward workes prescribed in the law? What logicke, but *Pelagian*, would out of particular premisses, inferre so generall a conclusion?

That which wee may take notice of, for our instruction, is this: how forcibly the ~~diuine~~ light of Nature inclined the Gentiles to obedience; something of pietie and honestie they knew; and what they knew many practised. I might be infinite in exemplifying their conscience of oathes, loue of parents, iustice, temperance, truth, &c. Histories are knowne to the learned, and let others reade the historie of *Abimelech*¹, and call to mind what *Paul* speaketh of the incest amongst the Corinthians, 1 *Cor.* 5. 1.

And it shall be the iust condemnation of many in the

*Obser.
dymme*

¹ Gen. 20.

Vse.

^m Mat. 12. 41.
42.

ⁿ Ifay 5. 22.

the Church of G O D, at that great day, that the Heathen by nature shewed more conscience of obedience. after their measure of knowledge, then those in the Church whom the Lord hath so plentifully instructed by his word, and dayly exhorted to obedience? what Christ speakes to the Iewes of his time, we shall one day see verified; the Niniuites, *Queene of Saba*, the heathen, shall rise vp in iudgement with the Children of the Church, and shall condemne them ^m. To reade of the extreame detestation of drunkenness amongst the *Lacedemonians*, and see the bezzelling of these swagging times; how, what they counted brutishness, our gallants call manhood ⁿ: how makes it vs pittie those poore heathen, and loath those, that vnder the title of Christians, practise intemperance more then heathenish? *Lucretia*, how priced she chastitie? that chose to redeeme it with losse of her life? and shall it not iudge those *prostituta* amongst Christians, that set sale of honestie and all womanhood? what should I speake of their hatred of briberie? reuerence of their priests, conscience of promises, religion of oathes? &c. surely what *Paul* speakes of one particular, wee may make more generall, such viciousness scene amongst vs, as was scarce named amongst them; many vertues admirable in them, whose very names are worne out amongst vs. and their mention argued of noueltie; I say no more, but if Christ teach, that it must be greater righteousness then heathenish or pharisaicall, that shall giue admision vnto Gods kingdome, what hope of saluation haue those, that come not neare the vertuous life of heathens? But proceede wee in the Text.

They hauing not the Law are a Law to themselves.] Sense; that is, are as a law, doing the office of the law; ordering and directing their liues, prescribing what is
to

to be done, what to be auoided, by that *dictamen* of reason GOD hath imprinted in them; the note will be best gathered, after the explanation of the next words.

Which shew the worke of the Law written in their hearts.) The worke of the Law, some interpret the office of the Law; which is to commaund things to be done, to forbid things to be forborne: others the sentence and summe of the law; which is, to loue GOD aboue all, and our neighbour as our selues: I take it, they best interpret, that by the worke of the law vnderstand the substance of externall actions therein prescribed; which is well nigh all that the Gentiles had knowledge of: for as touching the right fountaine, manner, end of our actions, they knew not: the workes they knew and performed, but fayled in the right manner of performance; *written in their hearts*: to wit, in respect of knowledge; shewed by practising them; vvhich they could not haue done, had they not knowne.

Hence then the obseruation offers it selfe that was made in the first Chapter, the nineteenth and twentieth verses; that the Heathens themselues knew something of the law of God. First, to depriue them of excuse; Secondly, for preservation of ciuill societie, by exercising iustice, honestie, &c. against which if any shall object, that it is the priuiledge of Gods children in grace, to haue the law written in their hearts; *Ans.* The place is to vnderstood. First, of distinct and particular knowledge, which Heathens had not. Secondly, in respect of sincere affection, endeavour, and some acceptable measure of performance.

If againe it be objected, that some of them were brutish, both in vnderstanding and practise. *Ans.* They were such as did suffocate, and extinguish the light of nature

Obfer.

• Ier. 31. 33.

Rom. 1. 18.
19. 20. 21. 28.
Ioh. 1. 9.

nature in them; keeping downe the truth in vnrighteousnesse; and therefore iustly giuen vp to a reprobate minde. The vses of this point, see in the annotations vpon the first Chapter, the nineteenth and twentieth verses. And thus much of the first euidence, prouing the Gentiles knowledge of the law: the second followeth; which is, the concordant testimonie and works of conscience. The opening of these words and their application to the Apostles purpose, see aboue in the coherence.

That which is to be obserued out of this verse, I will comprise as breifly as may be, in handling shortly the common place of conscience; so much of it I meane, as the text seemes to lead vnto: as, first, the nature, secondly, the kindes, the offices or works of conscience: thirdly, the manner how conscience performs her office.

For the first, what conscience is: many haue elegantly giuen descriptions of it, from effects, adiuncts, &c. One calls it a little register, sitting in a mans heart, with a penne in hand, to make record of all thoughts, desires, speeches, actions of life. Another *domesticus index*. Another *domesticus carnifex*; another thus; it is that that is either the best friend, or the greatest foe; another thus, a friend soonest offended, hardest appeased; another, it is a bridle before sinne, and a whip after sinne: another, that that most men bragge of, and fewest haue; these are elegances not altogether vnprofitable; see we more exactly the nature of it.

Touching the name, Conscience; so called either because it is ioyned with science, exercising its offices, by principles of knowledge imprinted in the vnderstanding; which principles they call *Synteresis*, *συντερεσις*, *ἐννοιας*; or else, because a ioynt science or knowledge

index

ledge, wherein some other communicate with vs, as God and our selues.

For the generall nature, it is commonly enquired, whether it be an act habite, or power of the soule: that it is not a bare act appeares, because sundry actions are giuen vnto it; as to testifie, accuse, excuse, acquit, condemne; as also because it can neuer be lost. That it is not habite, appeares also, because it is borne with vs, it remains therefore, that it is a power or faculty of the soule.

For the subiect wherein it is; that is either common or proper: the common subiect, are reasonable creatures, all and onely; men and Angels; diuels tremble. *Iam. 2. 19.*

Proper subiect, is the vnderstanding, not the will as all diuines accord: the faculties of the vnderstanding, are thus distinguished diuersly. First, by their manner of action; one that simply considers things singular: secondly, that ioynes or disioynes things thus singularly considered. Thirdly, that discourseth either by inferring one out of another, or by ordering things one with another: againe according to things considered, and ends why they are considered: the vnderstanding part is thus distinguished: It is eyther contemplatiue, whose object is truth and falshood: or practicall, whose object is good, and euill: whose end knowledge of good and euill. Now in these and many other distinctions of the faculties of the minde, conscience is not yet found; what then? if wee say it is that facultie of the minde whereby it beholds it selfe; and all things in man by a kinde of reflexion, that it hath on it selfe; answering perhaps in office, to the common sense, in respect of the particular senses. *Hugo libro secundum de anima.* Seemes not to dissent: his words are these out of *Bernard*: the heart knowes it selfe by its

owne

Bern. pag. 366.

¶ 1 Cor. 2. 11.
& 4. 4.

¶ Ecclef. 7. 24.
1 Cor. 2. 11.
Rom. 9. 1.

owne knowledge ; and many other things : vvhen it knowes, or takes notice of it felfe, it is called conscience; when other things besides it felfe, science : in vvhich respect efpecially, it hath obtained the name of a vvitnesselle ; testifying on this reflexion, as I may terme it, of the minde vpon it felfe, of all that is in the heart, &c.

Out of all which particulars ariseth this summe, wherby in part the nature of conscience may be known : that conscience is a facultie of the minde, taking notice of all that is in the minde, will, affections, life of a man : and this seemes to be the general notion of conscience, and the proper and first act thereof ; other things ascribed thereto belonging vnto it secondarily onely ; Whence it will follow, that a man by power of conscience may know vvhatsoever is in him, as vvhat hee knowes, thinkes, beleeueth, wils, purposeth, greeues at, delights in &c. this being the proper office of conscience, to see, know, testifie, vvhat is in man : vvhich conclusion hath some vse in the controuersie, betwixt vs and Rome, touching the knowledge of the graces of God in our hearts, testifying our election and effectuell calling.

But to proceede, Schoole-diuiues speake more narrowly of conscience, making it a facultie, or act rather of the practicall vnderstanding, concluding out of principles in the vnderstanding, that things are to be done or not done ; well done or ill done ; where is omitted one speciall act, and office of conscience ; that is, testifying of things already done or omitted : but to omit these speculations, which may perhaps distaste the learned, and amaze, rather then edifie the simple reader ; the nature of conscience will best appeare by viewing : first, the actes or offices of conscience : secondly, the objects of the seuerall actes : thirdly, the manner how these actes are exercised. For the first.

The

The actes of Conscience are these, first, to testifie or giue witnesse; the object of vvich action, are all things in man, as was before said; but here wee will restraine it to his actions. *Ex*: If the question be vvwhether a thing vvwere done by vs, or no; conscience vvitnesseth of the doing, or not doing thereof^s: I haue sinned, said conscience in *David*, in *Iudas*^t: I haue not conspired against *Saul*, saith *David* by testimonie of his conscience; I haue had my conuersation in the world in sinceritie (saith the Apostle^u): and this act of conscience, is performed vvithout any such practicall syllogisme, as some haue imagined to be the very nature of conscience; some help indeed it hath from memory, but none from the illatiue discourse of the minde.

Since conscience is set in vs as a vvitnesse to giue testimonie of all actions, inward and outward; good or euill, done or omitted of vs; therefore first, let no man sinne in hope to lye hid for lack of witnesses; hee carries a thousand vvitnesses in his bosome, his conscience testifies, vvhen the Lord cites it to answer, euen of the most secret finnes. *Iob. 24. 13. 14.*

Secondly, hence vve are taught, not to hunt after eye-witnesses of our good vvorkes; conscience alone giueth sufficient, and comfortable testimonie.

Thirdly, comfort thy selfe vvith this vvitnesse of thy sinceritie and innocencie, in midst of all slaunders, and vncharitable surmises of malicious men^v let it suffice, that thou hast God, and thine owne conscience vvitnessing vvith thee.

A second act of conscience is, to giue iudgement; and this act, according to the diuers considerations of the object, is diuersified. Things vvhereof conscience iudgeth, are first, *facienda*; things to be done, or not to be done; and these are considered eyther vniuersally, vvithout respect to particular circumstances, or else

^s 2 Sam. 12. 13.

^t Mat. 27. 3. 4.

^u 2 Cor. 11. 13.

Use 1.

*Conscientia
mille testes.*

Use 2.

Use 3.

^v 1 Cor. 4. 4.

2 Cor. 1. 12.

diuersified

elſe particularly, vvith reſpect to ſuch time, place, perſon, manner, &c. and in things of this nature, the practiſall ſyllogiſme hath uſe; *Ex*: when a man is tempted of *Sathan* to commit *Adulterie*; the minde hath this reaſoning vvith it ſelfe, vvwhether it be to be done or not; the *interſuſ* or principle naturall is this; all filthineſſe is to be auoided; the dictate of Reaſon aſſumes this minor, adultery is filthineſſe; and conſcience infers the concluſion, therefore *Adulterie* is to be auoided: ſo in good duties, where this concluſion comes into deliberation; vvwhether vvare to be vvndertaken againſt the enimie of the countrey; the principle naturall is this; our countrey is to be defended; but this vvare tends to defence of our countrey, ſaith the dictate of Reaſon: therefore infers the conſcience, this vvare is to be vvndertaken.

To this act of conſcience, there are two other conioyned; in euill things ſo apprehended at leaſt by iudgement and conſcience, *remurmuration* and a voice, as it vvwere, of inhibition; doe it not: as in *Ruben* touching the murder of *Ioleph*; conſcience, no doubt, ſuggeſted to him that inhibition: ſlay him not, for he is a brother.

In good things ſo apprehended, there is alſo another act of conſcience, vvwhich vvwee call inſtigation, and a voice, as it vvwere, of prouocation to doe them; as in *Pilate*, in that deliberation touching the murder of *Chriſt*: vpon euidence of his innocencie, conſcience concluded that hee vvvas to be abſolued: and ſuggeſted that duetie; abſolue him, or ſeeke to looſe him, and the like ſee vvwee in common experience of our ſelues; ſtirrings vpto good duties: reſtraints from ſins by conſcience; and vvhen duties thus ſuggeſted, and after a ſort exhorted vnto by conſcience, are omitted; when ſinnes diſdained by conſcience, and from vvwhich

diſclaymed

it

it discourageth, are committed, these are called sinnes against conscience.

And herein see we the great mercie of God towards vs. that knowing our head-strong inclination to euill, hath set in vs this bridle, as it were, of conscience, to reſtraîne vs; and being priue to our dulneſſe in holy duties, hath giuen vs this ſpurre, to ſtirre vs vp to obedience. Well is it with them, that heare in all things, and follow, the voyce of conscience rightly enformed; and diſcomfortable their eſtate, that turne the deafe eare to her ſuggeſtions.

A ſecond thing whereof conscience giues iudgement, is, the qualitie of things eyther done or omitted; as that they vvere vvell, or ill done or omitted: and herein is alſo vſe of the practicall ſillogiſme. Ex. in that ſinne of *Iudas* betraying Chriſt Ieſus; there was no doubt this reaſoning in his minde. The *Synteris* laid this propoſition; hee that betrayeth innocent blood, ſinneth; thou *Iudas* haſt betrayed innocent blood; therefore thou haſt ſinned, ſaith conscience in ferring the concluſion. So in good actions by the ſame kinde of reaſoning, conscience giues iudgement of good actions that they were good, & well performed.

Dependent vpon theſe actions, are others: as firſt, in euill, accuſation: &c. that is, a continuall laying off our ſinnes to our charge, as it is ſaid of *Dauid*, after numbring the people^y, and after the cutting off the lappe of *Sauls* garment, that his heart ſmote him; that is, his conscience accuſed him, told him he had done euil.

Secondly, condemnation^z, by applying the curſe of the law to the ſoule of the delinquent, in the like practicall ſyllogiſme as before.

The conſequents wherof, are feare and trembling^z: grieſe and ſadneſſe^b: deſperation, &c. as in *Cain*, *Iudas*, &c.

vſe.

^y 2 Sam. 24. 10.

^z 1 Ioh. 3. 20.

^a Iern. 2.

^b Dan. 5.

^c 1 Ioh. 3. 21.

Uſe 1.

In good duties or innocencie, excusing or clearing of our ſelves from guilt; & ſo abſolving from puniſhment. Whence followes comfort in the ſoule, ioy, boldnes to come into Gods preſence, even in the miſt of iudgement: & theſe are the actions & offices of conſcience: and we haue ſeene the manner how it performs them.

The uſe of all is this; firſt, that we therefore feare to wound conſcience, or to ſin againſt it: we need no other accuſer, iudge or tormentor; it is all theſe to a ſinner.

Secondly, that vve hereby encourage our ſelves in well-doing, though we ſee no outward acceptance, or encouragement afforded vs by men: an excuſing and peaceable conſcience is comfort abundant to a child of God. 2 Cor. 1. 12.

Proceede wee a little farther; there are accident to conſcience in the performing of theſe offices of iudgement, two things: firſt, errour: ſecondly, ſcruple ariſing therefrom. Errour hath place both in things to be done, and in things done: ſcruple eſpecially in things deliberated, and not yet performed.

Error of conſcience in both kindes, is of two ſorts: it erres two waies; either by a falſe aſſumption, the *Syntereſis* being corrupted, or by falſe applying of true principles in the concluſion.

By a falſe aſſumption; as when a man miſtakes good for euill, or euill for good; that is, thinks that good which is euill, or that euill which is good: by which miſtaking, it comes to paſſe, that conſcience reſolves, where it ſhould reſtraine; reſtraines, where it ſhould reſolve; condemnes, where it ſhould acquite; acquites, where it ſhould condemne. *Exemp.* *It ſhal come to paſſe, that he that killeth you ſhal think, that he doth Gods good ſervice*^d: that is, hauing his iudgement blinded, taking euill for good, his conſcience ſhall cleare, acquit, comfort him, even where if iudgement were not erroneous, it would condemne him: examples of this kinde of erroneous conſcience

^d Ioh. 16. 2.

are frequent amongst our people : so see we many practising vsurie , without any remurmuration of conscience , through error of iudgement, &c.

The second manner of conscience erring, is by false application of true principles; instance wherof schoole-diuiues make this: this principle is true; that G O D is aboue all, and onely to be beloued : here is the error of conscience, when it concludes from this true principle misinterpreted, that therefore our neighbour is not to be beloued : againe, that thanksgiuing is part of Gods worship; therfore no thanks to be giuen to men, as instruments of Gods blessings vnto vs; and of this kind of erroneous conscience, the world is full : Recreations are lawfull; a true principle : *Ergo*, this recreation, suppose cards and dice in this measure, at this time, lawfull; here is the error. Religious adoration is not to be giuen to creatures; a true principle; therefore wee may not kneele in the act of receiuing the Sacrament; an erroneous conclusion. Christians haue libertie in things indifferent; a true principle; therefore not bound to obay Magistrates in things indifferent : an erroneous application. Ostentation to be auoided in prayers; a true principle; therefore wee may not pray with our families; an erroneous conclusion, &c.

Causes of these errors assigned are these : first, ignorance, eyther vniuersall or particular : secondly, neglect of meanes of reformation : thirdly, selfeloue, fourthly, pride, and that which *Peter* calls singling our owne song, and a disdain to yeeld to the iudgement of men better enformed.

Before I passe from this place, it shall not be amisse to propound that vsuall question; whether, and how farre erroneous conscience bindes, for explanation. *Exempl.* A man through error of iudgement, is perswaded, that it is a necessarie part of Gods worship to be present at a Masse; the question is, whether that man

be bound in conscience to be present at a Masse, so that the omission thereof, shall lay guilt of sinne vpon his conscience; or thus, a man is perswaded in iudgement, that to kneele at the Communion, is a kinde of Idolatry, and vtterly vnlawfull; it is demaunded whether a man hauing this settled perswasion, be bound to abstaine from kneeling; and whether kneeling, hee lay guilt of sinne vpon his conscience; or thus, a Papist liuing amongst vs, is perswaded, that it is vtterly vnlawfull to be present at our Church seruice; the question is, whether he be bound in conscience to abstaine from our congregation; so that if hee be there present, hee shall sinne against God? *Ans.* For distinct answer to this intricate question; we must distinguish of things whereabout the error is: they are eyther such as are simply commanded, or secondly, simply forbidden, or thirdly, of indifferent nature, betwixt both: simply neyther commanded, nor forbidden.

Now if the question be touching the settled error of iudgement in things simply commanded, or forbidden; the answer, as I iudge, is this: that the omitting of a thing forbidden of God, erroneously iudged lawfull to be done, is a sin in the ommitter *interpretative*, as the schooles speake; and yet secondly, the conscience is not bound to doe the things so erroneously iudged lawfull; and I iudge hereof with an auncient schooleman; that there is much difference betwixt these two propositions in this case; the conscience suggesting that an Idoll is to be worshipped; to say the partie, during that error of iudgement and suggestion of conscience not worshipping the Idoll, sinnes: and to say, that while that suggestion of conscience continues, hee is bound to worship the Idoll: the first proposition is true; the second false; Reason of the first proposition is, because according to such a

mans

*Hieron. ab
Hang. in
metul.*

mans iudgement, that was a dutie, and therefore neglect thereof may be reduced to lack of feare of G O D. Reason of the ſecond this; becauſe erroneous conſcience abſolues not from Gods precept, which bindeſh, not to commit Idolatry: more plainly thus; it ſufficeth vnto ſinne, to doe againſt conſcience; it ſufficeth not vnto dutie, to doe according to conſcience, except the conſcience be ruled by the word of God; the ſame is to be holden of the ſecond inſtance, and the like; where the conſcience erres in iudging that vnlawfull, which is a commanded dutie; he ſhall ſinne, that iudging it vnlawfull to come to our churches, yet comes; becauſe he doth that which he iudgeth to be a ſinne: yet will it not follow, that hee is bound not to come; for the error of conſcience cannot diſpenſe with the bond of Gods precept.

So then you wil ſay, not doing or doing in ſuch a caſe he ſinnes: true, but yet here is no absolute perplexitie; for there is a third thing required; that is, *deponere erroneā conſcientiam*, & that is the remedy in ſuch caſes; labour to be better informed, that thou mayeſt free thy ſelfe from this dangerous neceſſitie of ſinning.

As touching errorr about things indifferent, the caſe is ſomething different; while a man iudgeth of a thing indifferent that it is vnlawfull; for during ſuch iudgement, both he ſhall ſinne in doing that which hee iudgeth vnlawfull, and ſecondly he is bound not to doe it: becauſe the Lord hath commaunded touching things indifferent, that they ſhall not be done with doubtinge, much leſſe where the iudgement is fully perſwaded of their vnlawfulnes: and thus much of the ſetled errorr of conſcience.

A ſecond accident befalling conſcience, is ſcrupuloſneſſe ariſing from ſome errorr, or ignorance more or leſſe in the iudgement, and it differs thus from that

• Rom. 14. 23.

¹Rom. 14. 14.

other conscience commonly called erroneous; for that there is a iudgement and resolution passed (though erroneously ¹) here; no iudgement passed eyther way, but a dysceputation and debate in the minde, whether the thing to be done, be lawfull or not. *Rom. 14. 23.*

And of this there are degrees: first, where the minde hangs in *equilibrio*, as it were, in euen poysse, inclining neither way, which is called ambiguitie: secondly, where the minde is inclined more one way, then the other, yet not fully resolved; and is called suspition; more properly coniecture.

Causes of it as of the other; ignorance especially particular: secondly, a *nemum*, as some terme it, of pious humilitie and feare.

Concerning this state of the minde and conscience, it is vsually demanded in things indifferent whether during scruple, the thing doubted of may be done. *Ans.* I take it no; for the Apostle affirms that *what so euer is not of faith is sinne. Rom. 14. 23.*

What then is the course to be holden in such condition of the conscience? *Ans.* This is the principall: make conscience to vse the meanes of resolution; such as are conference, studie, &c. without preiudice, and with sincere desire to be rightly enformed, and humble purpose to yeeld to the truth once euenced; prayer vnto God, &c.

For absoluing of this place, this question shall be propounded; whether in case of such error, and scruple of conscience, the Magistrate may vrger to doe things lawfull, contrarie to iudgement whereof wee are not yet thoroughly resolved. *Ans.* I take it yes; with these cautions: first, that there be care taken for better information, of the erring, and for resolution of the doubting conscience: secondly, that aduice that *Antonine*, Archbishop of *Florence*, once gaue, is not to be omitted

omitted: that *scrupulose* be not too hardly dealt withall: thirdly, that punishment and compulsion be not hastened, so long as there appears a desire and godly endeavour to be better informed: these specially in things indifferent.

Whether sinnes a man in abstaining from acting an indifferent thing, lawfully commanded by the Magistrate, during his scruple? *Ans.* Yes, for his scruple frees him not from the obligation of Gods precept, touching obedience to the Magistrate.

And should he also sinne, if during his scruple hee should do it? *Ans.* Yes; *Rom.* 14. 23. these three conclusions pertinent to this purpose, let them be considered.

A man doing or abstaining from any action, contrary to the dictate of erroneous conscience, sinnes: Reason, because God hath commanded that we goe not against conscience.

A man doing or abstaining according to erroneous conscience, as erroneous, is not free from sinne; nay sinneth, because GOD hath no where commanded or warranted to doe according to conscience simply: but with this supposition, that conscience be rightly informed by the word of God, and as was before said, the error of conscience dispenseth not with obedience to Gods law.

Thirdly, in such case there lyeth a bond vpon the conscience, to free it selfe from error, wherewith it is intangled: and continuance of error through neglect of meanes of better information, is censurable of obstinacie before the Lord.

Now thevse which we make of all this now spoken, is this: that therefore we be diligent, by all meanes, to informe our iudgements, touching all actions of life: great is the force of conscience both wayes, either to comfort if thou do well, or to cast downe, if ill: secondly;

Tit. 1. 15.
Rom. 14. 23.

there is nothing that thou canst do wel, whiles thy conscience is polluted, or erreth, or doubteth. Thirdly, conscience erring may excuse but vainely, terrifie needlessly, and would God in these scrupulous times, this care of right information, might be conscionably vnder-taken; perhaps the peace of our Church might be more, and without all doubt the peace of our consciences would be farre more solide; and that distaste of conference for information, vpon preiudice and too much stiffenetic in our owne opinions, how continues it the maine of our Church? and robs the people of much of their comfort? Beloued, I blame not any for abstayning while scruple lasteth; but this is that I lament, and pray in the bowels of Christ Iesus, may be reformed: that conferences of things now controuersed may more conscionably be endeauoured, and lesse scornfully reiected. In things substantiall, I loue resolutione: in matters of lesse importance, thus I am minded, and I thinke with warrant; not so to resolute, but as willing to change sentence when better reason shall sway mee.

Proceede we now breiefely to the last thing in this common place; that is, the kindes or diuisions of conscience; which are diuersly assigned: first, according to the light that directs it, thus: one directed by principles naturall, which they call naturall conscience; another inlightened with the knowledge of the scripture, and by it directed in all his functions. Of naturall, and as vnce may tearme it, heathenish conscience, this scripture now in hand treateth; vvhose light (though imperfect,) directs notwithstanding to do some duties, & restraines from some sinnes, as we see by those many vvhole some lawes made by them against periury, murder, whordom, &c. and those terrours, tearmed by their poets, furies, wherewith in grosse sins, their conscience was possessed.

Conscience

Conscience Christian, hath, besides this diuine light of nature that other cleare light of the scriptures to direct and guide it; whose guidance is more large and more distinct, then that which heathenish conscience had: these things might be profitable pressed further, but I feare I haue beene alreadie too long in them. Bernard (if that Treatise of conscience be his) makes foure sorts of conscience, first, *mala & tranquilla*; secondly, *mala & turbata*; thirdly, *bona & tranquilla*; fourthly, *bona & turbata*: an euill quiet conscience, an euill troubled conscience; a good quiet conscience, a good troubled conscience. Of euill quiet conscience are three sorts; first, the large conscience. that swallowes small sinnes (as they are termed) without scruple or remurmuration: stirs onely in grosse enormities; trembles at murth'r, pleaseth it selfe in rash anger: restraines from great oathes. by wounds blood, &c. makes no conscience of those by faith, troth, bread, fire. &c.

Second kind of quiet euill conscience is, the slumbering and sleeping conscience; that stirs not, till it please God by affliction, or feare of death to awake it. Then all the world for a good conscience.

Third the feared or brawnie conscience: that in life and death, prosperitie and aduersitie, is senselesse as a stone; as is said of *Nabali*^k. I spare the large handling of these particulars; reasons or causes of this euill quiet conscience, these: first, ignorance^l, secondly, error^m, thirdly, commonnes of sin, when it is growne into fashion; thus it is thought, the Patriarches swallowed vp their Polygamie, fourthly, custome of sinne, fifthly, want of a sound and faithfull ministerie, 1 Cor. 14. 24. 25.

But hence are these two consecratories; first, that euery quiet conscience is not presentlie a good conscience, because quiet: for euen euill conscience may be at peace; and

hymne

Dilecta.

Sopita.

² Gen 42. 21.

^l Ephai 4. 18.

¹ Tim. 4. 12.

^k 1 Sam 24. 37.

^l Ephai. 4. 18.

^m Ioh. 16. 2.

and many proclaime their miserie and shame, that li-
uing in grolle sinnes, thanke God they were neuer
troubled in conscience.

Secondly, that therefore the not stirring or recoy-
ling of the conscience, is no good rule to walke by
Iob. 16. 2.

A second kinde of euill conscience is the stirring or
troubled euill conscience; which also hath three diffe-
rences: first, which stirres in small things, (swallowes vp
greater in silence, ⁿ grudgeth at breaking the fridays
fast, at flesh in Lent, but at no time stickes at strange
flesh. This generally popish Conscience.

Secondly, which accuseth and terrifieth for doing
good, or omitting euill, through error of iudge-
ment.

Thirdly, that too sorely accuseth, though rightly, as
in *Cain, Gen. 4. 13. Iudas, Mat. 27. 3. 4. 5.*

To remedie the iust terrour of the conscience this
doe: first, humble thy selfe vnder the mightie hand of
GOD, acknowledging thy guiltinesse^o: secondly,
begge earnestly of the Lord, to haue thy conscience
sprinckled with the blood of Christ, *Heb. 9. 14.*
Rom. 5. 1.

Adde as signes of an euill accusing conscience these:
first, to flie the stroke of the ministerie^p, secondly,
fearefulnesse and trembling in darknesse and solitude,
euen at the noise of a lease shaken^q: thirdly, generall
disquietnesse in the heart. *1/47 57. 20.*

A consecrarie hence is this, that ^reuery stirring con-
science is not a good conscience. Followes nowv that
which we call good conscience.

Of good conscience I here speake, not intending an
absolute goodnesse; which is none since the fall. I
know conscience perfectly, and thoroughly good, is
alwayes stirring, yet excusing and comfortable: as ap-
peares

ⁿ Mat. 23. 24.

^o Psal. 31. 3. 4. 5.

^p Ioh. 3. 20. 21.

^q Iob. 15. 21.

every

peares by *Adams* searelesse conuerling vvith Gods Maieſtie, in time of innocencie: and therefore all that deadnesse and dulnesse of conscience, all accusations and terrours of conscience, let them be as so many remembrances of our naturall guiltinesse, and falling from our first estate.

But of conscience, as it is good in part after regeneration, so speake I, and so would *Bernard* be vnderstood: this also is of two sorts, good and quiet, good and troubled; not that the goodnesse of conscience stands in disquietnesse, but that there may be a good conscience, where there is trouble, and some degree of terrour.

The good quiet conscience, is that that rightly excuseth in Christ Iesus, vpon priuie of performing the condicions of remission, faith and repentance, this that *Salomon* calls a continuall feaste, the Iewell of a Christian, and as one well rearmes it, heauen vpon earth. It hath ioyned with it boldnesse and libertie to come into Gods presence^s, secondly, comfort in iudgements, yea in the expectation of that iudgement of the great day, *1 Iob. 4. 17. 2 Tim. 4. 8.*

Meanes to obtaine it: first, to iudge and condemne our selues^s: secondly, stablish faith in Christs blood: thirdly, desire in all things to liue honestly, *Heb. 13. 18.*

A good troubled conscience, is that that accuseth, for the breach of the law, and sometimes fills the heart with disquietnesse; see *Dauids* heart smiting him^s: and this I call good, not simply, but first because it tends to good in Gods children: secondly, for that it is in a measure in those that are sprinkled in their hearts from an euill conscience^s: thirdly, because there is some rectitude in the performance of these functions.

This

^s Pro. 15. 15.

^s 1 Ioh. 3. 21.

^s 1 Cor. 11. 31.

^s Heb. 9. 14.

^s 2 Sam. 24. 10.

^s Heb. 10. 32.

* 2 Cor. 13. 9.

* Psal. 73. 1.

* Job. 13. 15.

c Job. 33. 23.

This state of the conscience is felt, euer now and then in some measure in Gods children; and as *Bernard* saith well, some of Gods Saints haue more of the quiet good conscience; some, more of the troubled good conscience: the first is the happier, the second the stronger, but both righteous. Wouldst thou then know whether God be well pleased with both? that God that frees one from temptation, strengthens the other in temptation^a: the one feels that the Lord is sweet, the other proues that the Lord is strong; strong in deede and mightie in battaile, wherein though hee suffer his seruants to be pressed, yet not to be oppressed through the multitude of his compassions.

Notes of goodnes of conscience ioyned with terror: first, except in violence of temptation, it holds the principle, yet God is good to Israell; as in another case *Dauid* speaks^a: secondly, resolues, though the Lord kill him, yet to put trust in him^b, the violence of temptation being ouer-blowne: thirdly, earnestly seekes to God by prayer: fourthly, carefully, and vvith an hungry desire, hangs on the ministerie of the word: and no Phisition more welcome in the deadliest sicknesse of the bodie, then an interpreter, that one of a thousand, that declares gods righteousness to a man thus troubled^c: fifthly, continues the wayes of Gods commandements, vsually with more strictnesse, and more zeale, then others lesse troubled; as *Bernard* well saith, the one in sweetnesse, the other in sharpnesse, runnes the way of Gods commandements.

And thus much of the nature, offices, accidents, and kinds of conscience; vvherein, if I seeme to haue beene long, consider in what times we liue: secondly, how necessarie the knowledge of conscience is; and for amends of this prolixitie, expect euen compendious breuitie in all that followeth.

Now

Now by this that hath been spoken, the meaning of the words is explained; the applying of this verse to the conclusion, see in the *Analysis*; the thing proved is, that the Gentiles that knew not the law of *Moses* written, yet knew by nature some things of the morall law of God, this proved by two arguments: first, their fact in outward doing the things which the law contains: secondly, their conscience, excusing in well doing, accusing in euil: συμμεμετρῶσιν, Coartestantē. That is, together with their fact; as their fact testified their knowledge of the law, so their conscience also vvitnessed the same. λογισμῶν; their thoughts, or rather their reasonings and discourses; because conscience performes these offices by discourse, which we called the practicall syllogisme: μετὰ τὸ ἄλλήλων; that is, as I take it, *vicissim*; not as our English reades, one another: but as it were by turnes; one while accusing, to vvit, in euill doing; another vvile excusing, to wit, in doing well.

Verse

Verse 16. *At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospell.*



In the day when God shall iudge the secrets of men, &c. The 13. 14. 15. I iudge with M. Beza to be included in a parenthesis: and these words to be referred to the twelfth verse; expressing the time, when the Gentiles shall perish for their breach of the law of Nature; and the Iewes be iudged by the law, that is in that day, when God shall iudge the secrets of men, &c.

Now the particulars of this *verse* are these: first, the time, when we shall be iudged, *at that day*: secondly, who shall iudge, *God*: thirdly, what he shall iudge, *the secrets of men*: fourthly, by whom hee shall iudge, *by Iesus Christ*: fifthly, the prooffe hereof, or reference of the people to the euidence hereof, *according to my Gospell*.

Obfer.

^d Ecclef. 12. 14.

[In that day.] So though the Lord for a time delay to punish the rebellion of wicked men, yet will a day come when euery transgression shall receiue its recompence^d: some sinnes are here punished, that wee may know there is a prouidence, taking notice of all: not all here punished, that we might know there is a iudgement to come; other reasons of the delay; first, to proue the patience of Gods children: secondly, to aggravate the torments of the wicked that haue despised his patience.

Vse 1.

For the vse, see Annotations on the second chapter, the third *verse*.

Vse 2.

Let vngodly men hence conceiue terror for sinnes, and

and speedily turne from their iniquities : *Acts* 17.
30.31.

Let vs all learne conscience and fidelitie in our callings, 2 *Cor.* 5.10.

Let it patient our hearts in al afflictions, *Iam.* 5.7. & 11.

God:] that is, the Father : although it matters not much whether we take it here essentially, or personally ; this act, for the substance of it, belonging to all the three persons ; though with some difference in the manner of administration.

This aggravates the terrour of this iudgement to the wicked, considering they haue to deale vvith God, vnto whose eyes all things are naked, and vncouered^e, whose iustice is infinite, whose pure eyes can indure no vncleannesse^f, whose power is vnresistable, and that in his wrath is a consuming fire^g : and let this terrour of the iudge perswade vs, 2 *Cor.* 5.11.

The secrets of men.] So that our secretest sinnes shall not escape his notice and strict censure, *Eccles.* 12.14.
1 *Cor.* 4.5.

Vaine therefore that digging deepe of hypocrites to hide their counsels from the Lord^h : in vaine doth the Adulterer waight for the twilightⁱ, and the strumpet couer her with darknesse, as vvith a mantle ; GOD seeth in secret^k, and shall one day reward them openly.

And let it teach vs to auoide, as vvell secret as open sinnes ; considering wee deale vvith such a God, as to whom darknesse and light are both alike^l : and learne, as the Lord speakes to *Abraham*, to walke before God, and to be vvright. *Gen.* 17.1.

Hence learne to reframe iudgement of mens secrets, least thou encroch vpon Gods Royall prerogative : and preuent not the time which the Lord hath appointed for discouerie of secrets, least by ouer hastie censure,

Use 3.

Use 4.

Use.

^a Heb. 4.13.

^f Hab. 1.13.

^g Heb. 12.29. ?

Obfer.

Use 1.

^h *Iay.* 29.15.

ⁱ *Iob.* 24.15.

^k *Mat.* 6.4.

Use 2.

^l *Psal.* 139.12.

Use 3.

Obfer.

^m Phil. 2.9.10.

Ufe 1.

ⁿ Heb. 2.11.

^o 1 Tim. 4.8.

Ufe 2.

^p Apoc. 1.7.

censure, thou condemne the innocent, ¹ Cor. 4.5.

By Iesus Christ.] As the immediate executioner of that iudgement: Compare *Acts* 17.31. And all the proceedings therein; to which also may be applyed that place, *Iob*. 5.22.23. this being a part of the administration of the world committed vnto Christ the mediator, compare also *Act* 10. 42. partly as a recompence of his humiliation^m: partly because the proceedings of the iudgement being visible, it seemed convenient that the iudge himselfe should be conspicuous.

Now brethren, how vnspeakeable is the comfort of this one meditation to the Children of God? that Christ their brotherⁿ, their redeemer, their mediator, shall be also their iudge; and how should we not rather loue and desire his appearing^o? then slauishly feare the mention of it; compare *Rom*. 8.33.34.

And how should this astonish with feare and trembling. all those that haue pierced him through^p, despised his grace, and trampled vnder their feet the blood of the Testament? *Heb*. 12.18. to the end.

See wee now the euidence to which wee are referred for the prooffe hereof.

^q Rom. 1.2.

According to my Gospell.] *Paul*s gospell not in respect of reuelation^q: but in regard of dispensation. *1 Cor*. 4.1. *1 Cor*. 9. 17. *Rom*. 16. 25. for the fiction of an Euangelical story written by *S. Paul*, as by *Matthew*, *Marke*, &c. Papiſts themſelues beginne to be ashamed of.

Sense. *According to my Gospell.*] That is to say, according as I haue taught in preaching of the Gospell.

Obfer.

^r 1 Cor. 5.11.

Hence then may be collected, that the doctrine of the last iudgement is a part of the Gospell, and that not onely as a preparatiue to grace, by breaking the heart, but first, because it serues to explain the office of Christ, and

and is a part of his kingly function; and ſecondly be-
cauſe it is alſo matter of great ioy and reioycing to the
people of God: and thirdly, a meanes to keepe vs in
continuall awe of Gods maieltie, and a ſpur to all faith-
fulnes in his ſeruiſe, *2 Cor. 5. 10. 11.*

So that they are fooliſh exceptions of graceleſſe peo-
ple againſt the preſſing and explaining of this Article of
our faith; we are miniſters of the Goſpell (they ſay)
and therefore may not ſo terribly thunder out the
iudgements of GOD, nor meddle ſo much vvith the
doctrine of the laſt iudgement: *Anſ.* as who ſay the
doctrine of this laſt iudgement, belonged not to the
goſpell; but thus bewray they their guiltie conſcience,
and giue euidence of their litle or none aſſurance, or
hope, of remiſſion of finnes, *Acts 24. 15.*

And thus haue we abſolued the firſt part of the Apo-
ſtles aſſumption, wherein hath beene proued, that the
Gentiles are tranſgreſſors of the law of God written in
nature; and therefore ſubiect to condemnation: ſo far
is it, that they ſhould be iuſtified by the workes of the
law.

1 Luke 21. 24.

Vſe.

Verse 17. *Behold, thou art called a Jew, and restest in the Law, and gloriest in God.*

Verse 18. *And knowest his will, and allowest the things that are excellent, in that thou art instructed by the Law:*

Verse 19. *And persuadest thy selfe that thou art a guide of the blind, a light of them which are in darknesse,*

Verse 20. *An instructor of them which lacke discretion, a teacher of the vnelearned, which hast the forme of knowledge, and of the truth in the Law.*

Verse 21. *Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, dost thou steale?*

Verse 22. *Thou that sayest, A man should not commit adulterie, dost thou commit adulterie? thou that abhorrest Idols, committest thou sacriledge.*

Verse 23. *Thou that gloriest in the Law, through breaking the Law, dishonourest thou God?*

Verse 24. *For the Name of God is blasphemed among the Gentiles through you, as it is written.*



He second remaines touching the Iewes: and is handled from this place, the 17. verse of the 2. chapter, to the 21. verse of the 3. chapter.

The conclusion of which vvhole place is this, that the Iewes are also transgressours of the law; and therefore cannot be iustified

iustified thereby. This conclusion is laid down from the 17. *verse* of the 2. chapter to the 24. proved in the: 4. by testimonie, as also in the 3. chapter from the 9. *verse* to nineteenth; cleared from exceptions from the 25. *verse* to the ninth *verse* of the third chapter.

The passage to this conclusion, is by preoccupation and preventing of such things, as whereby the Iewes laboured to keepe off from themselves, the sentence of condemnation, wherein is, first, an enumeration of their priuiledges whereof they boasted, with a concession of them, *verse* 17. 18. 19. 20. secondly, a correction, wherein he shewes the vanitie of such priuiledges, without obedience; and in a Rhetoricall Dialogisme, consisting of many galling interrogatories, propounds the conclusion oblique; *viz.* that the Iewes notwithstanding all their boasting, were transgressours of the law: vvhich he proues from an effect of their transgression, confirmed by testimonie of the Prophet *Ezech.* 36. 23.

The priuiledges whereof they boasted, were partly externall; partly internall; outward priuiledges are first, the title of Iewes, and that as it seemes in this regard, for that the Messiah was promised to come of the tribe of *Iudab*^e: secondly, the giuing of the law, that is, because the Lord had vouchsafed them that dignitie as to commit vnto them the oracles^v: vvherein they are said to rest, as in a matter of much grace and fauour from God, as indeed it was; saue onely that they pleased themselves too much in the very giuing of the law, without regard to the obedience of it, or respect to the ende thereof, vvhich is Christ for righteousness to them that beleue^{*}: *third* was the outward Couenant vvhich GOD had made with that people, passing by all other Nations: in regard the Lord had called himselfe the GOD of *Israell*, and in the Cou-

obliquely

^v Gen. 49. 10.

^v Deut. 4. 8.

^{*} 2 Cor. 3. 13.
14.

nant promised to be their G O D. These in the 17. *verse.*

Inward priuiledges; knowledge of the will of God, and that in an excellent measure; in so much that they were able to discern, and put difference betwixt good and euill; to iudge of things agreeing to the law, and to discry things dissenting there-from: not onely so, but able also to instruct others; which he enunciates, first, metaphorically; then plainely, as expounding his metaphor, *verse* 19, 20.

Where by the way, he shewes that these things were in many but vaine bragges; residencing their vaine boasting fely to the fashion of our people: I trust I am not now to learne my dutie; I hope I know what my dutie is, and for neede am able to instruct others. *τὴν μαρτυρίαν τῆς γνώσεως*, whereby he meanes as I take it, the very *Idea* as it were of knowledge, and that truth taught in the law; and the platforme of knowledge gathered into a compendious methode for their owne, and other mens information, &c. These their priuiledges.

Followes the correction, in a vehement obiurgation: *ut supra*, where the words are plaine, and free from difficultie: *verse* 22. Sacrilege; vnderstand here generally the robbing of God of his honour.

Obfer.

Now from the body of this Text: and drift of the Apostle, obserue this one generall conclusion: that no outward priuiledge, nor inward grace auaileth any thing to saluation without obedience; it hath truth both in law and Gospel; great were the priuiledges of the Iewish Nation, many the personall graces of many: compare this place with *Rom. 9. 4. 5. 6.* yet no shelter from Gods wrath, while seuered from obedience: a wonderfull dignitie it was, as euer had creature, to be the mother of our Sauour; yet this

WAS

was not that, that made the Virgin bleifed; but her hearing and keeping of the word of GOD ⁷. An excellent fauour, to be brought vp at the feete of Christ, and to be of his houthould feruants; yet what auailed it *Iudas*? an vnreformed reprobate. An high dignitie to be a preacher, and an interpreter of the vvill of God to his people, to worke miracles, cast out diuels, yet nothing auailable, if thou be a worker of iniquitie ²: what profited it *Eſau*, to be circumciſed, to sorrow for sinne, continuing in prophaneneſſe ³? What *Iehu*, that he was iealous for the Lord of hostes ⁴? nor regarding to walke in the way of the Lord nor departing from the finnes of *Ieroboam*? What *Iudas*, that hee was one of the twelue, an Apostle a doer of miracles, a sorrowfull penitent ⁵, his heart hanging after his couetouſneſſe? What *Balaam*, that he prophelieth, witherth to die the death of the righteous, refusing to liue the life of the righteous ⁶: what the Iewes, to haue eate and drunke in Christs company, to haue heard him teach in their Synagogues, considering they were for all that, workers of iniquitie ⁷? or what vs, to be baptized, to heare, reade, know the will of GOD; while wee are no doers of it? for search both Couenants, law and Gospell, see, whether they require not both, obedience. *Exod.* 19.5. *Ier.* 3.1.33.

To apply these things to Iusticiaries according to the law, as the Apostle doth; see wee how sandie a foundation the hope of all such men is built vpon, that for outward priuiledges; promise themselves saluation and righteousneſſe; there is no such couenant, that if we be circumciſed, borne in the Church, know Gods vvill, &c. wee shall be iustified; the law requires doing, and perfect doing of all the commers thereto.

Giue leaue also to apply it after the tenour of the Gos-

S 3

pell,

⁷ Luke 11.27.
18.

² Mat. 7.22.23.

³ Heb. 12.16.17

⁴ 1 Reg. 10.16.

⁵ Mat. 27.3.

⁶ Numb. 23.10.

⁷ Luke 13.27.

Vſe 1.

Heb. 5. 9.

¶ Ioh 7. 17.
Luc. 12. 48.

¶ Mark. 6. 20.
H. 6. 6. 5.
Mat. 13.
¶ 2 Reg. 10. 16.
¶ 1.
Rom. 10. 6.
¶ Mat. 27. 7.
¶ Heb. 12. 16.

Iſe 2.

¶ 2 Cor. 7. 1.

¶ Rom 10. 10.
¶ 2 Cor. 6. 20.
¶ Heb. 10. 22.
¶ Mark. 6.

pell, and covenant of grace, wherein also new obedience is required to saluation, though to other ends, & on other termes: and let all such as boast of their Christendome, and other common personall graces, lay it to heart: knowing that their idle faith cannot saue them, if it be severed from obedience; nor that it hath place in iustifying, but yet is necessarie in the person iustified.

There be that thanke God for their knowledge; and it is indeed a thanke-worthie gift of God; time was (say they) when I knew neither God nor his will; now, I thanke God, I know when I doe well when I do ill, &c. *Ans.* but if thou know and doe not, how is thy state bettered? others praise God they finde sweetnes in the word; whereas it was death to them to heare a Sermon, now they haue a delight in hearing. *Ans.* a good gift of God, but nothing in auaile without reformation: others boast of zeales; let them see *Iehu*¹; others of griefe for sinne, their heart akes to thinke of them; let them see *Iudas*^k, *Eſau*^l; others of desires and fleeting purposes to leaue sinne; others of some momentarie externall reformation; this is much; yet read we of manie ſoule relapses and fearefull apostaties. ¶ *Pet* 2. 20.

And let it teach vs. to ioyne to all these worthie priuiledges & graces of God, through reformation of our hearts, and liues, read: *2 Cor.* 17. 1. wherein the Apostle hath comprised in a short summe, the whole doctrine of Christian reformation, first, the nature, secondly, the measure, thirdly, the grounds; fourthly, the meanes. The nature may thus briefly be collected out of the text: to be the purging of our selues from all filthinesse both of flesh and spirit, and growing to full holinesse in the feare of Gods the heart is not allⁿ; nor the outward man all^o: many things suffice not^p, but all filthinesse must be forsaken: nor yet to cease from cuill,

cuill, except thou doe good 9. Full holinesse implies two things, first, vniuersalitie of graces^r; se condly, perfection indegree : which though we cannot attaine, yet must we aime at. *Phil. 3. 12. 13.*

⁹ *Isay 1. P. 6.*
^r *2 Pet. 1. 5. 6. 7*

Reasons, the promises, first, of Gods presence; secondly, of his acceptance; thirdly of his father-hoods
2 Cor. 6. 18.

Meanes, feare of God, wrought thus, first, setting our selues alwaies in his presence^r; secondly, considering he hath pure eyes^r; thirdly, meditation of iudgements particular, generall; fourthly, Gods kindnesse, *Psal. 130. 4. Hab. 3. 19.*

⁹ *Psal. 139. 18.*
Heb. 4. 13.
^r *Hab. 1. 13.*

These things may seeme impertinently here applied to the Euangelicall, which are spoken according to the legall couenant, in case of iustification, but consider that they are thus applied Analogically onely, hauing their truth also after a sort in the Gospell.

Verse 21. 22.
23.

Sundry other perticulars might be obserued out of this Text, one only I will insist on: & that is this, whereas the Apostle thus sharply chides the dissolute, life of those, that would be masters in Israel, and yet liued in wilfull disobedience; we may obserue, that there cannot be a more odious thing, then for a man to take vpon him to teach others, neglecting in the meane while, to teach and reforme himselfe: and how bitterly the spirit of God euerie where inueighed against such teachers: see *Psal. 50. 16. 17. Math. 23. 4.*

Docrine.

And it should admonish euery of vs in place of teaching, to begin instruction and information at our selues: sundry reasons there are mouing to this dutie; first, our admonitions otherwise grow vaine, contemptible, and odious^u; cuill practise in our selues, not onely impayring the authoritie of our teaching, but even making all admonitions loathsome vnto our people. secondly, more hurt doth ill example then all instruction,

Use 1.

^u *1. Sam. 2. 12.*
13. 14. 17.

tion, admonition, or correction can profit; thirdly, besides that, the people vsually attend more to example, then to doctrine, till that wisdom prescribed *Math. 23. 3.* be learned: fourthly, and what a wofull case is that *Paul* intimates *1 Cor. 9. 27.* of such teachers, that preaching to others, themselves through disobedience become castaways, fifthly, to say nothing, that such men can neuer with that power, and seruencie reprove that sinne in another whereof their owne conscience is guiltie; yea it fares with such a man, as with him that holds a madde dogge by the eares, hee knowes not whither is best, hold him or let him goe: and what combates such men haue, when they fall vpon texts that point the finger at their owne sores we see in experience.

Vers 24.

But proceed we in the text. In this verse is the prooffe of the conclusion by a testimonie of *Ezechiel, cap. 36. 20.* The Iewes were transgressours, prooffe: for the name of God was blasphemed amongst the Gentiles through them; partly in respect of the wrath of God vpon them for their transgressions, partly, for other their abhominable actions, which opened the mouthes of the heathen to blaspheme the truth, mercie, power, puritie of the Lord, whiles their sinnes drew down the vengeance of God vpon them.

Obser.

vv 2 Sam. 13. 14.

But here obserue, how the lewd life of Gods people professing his name turnes to the blemish and dishonour of the Lord w: experience hereof wee see dayly; let a prophane man, that neither feares God nor reuerenceth man, liue in the grossest sinnes that can be thought of not a word of reproofe or dislike vttered; let another that professeth religion, through infirmities, but once in his life be ouertaken, then are the mouthes of all the prophane multitude opened against the very truth, and profession it selfe: these are
your

your bible-bearers, your profetours, your men of the holy house, see their fruits, &c. The sinne fearefull in such as giue occasion, see 2 Sam. 12.

Verse 25. *For Circumcision verily is profitable if thou doe the Law: but if thou be a transgressor of the Law, thy Circumcision is made uncircumcision.*



IN these words is a new prolepsis, the obiection whereof is this, if these former priuiledges auaille not to righteousnesse and saluation yet circumcision at least may stee vs, else what vse is there of circumcision? Circumcision is profitable to iustification: *Ergo*, workes of the law serue to iustifie. *Ans.* The answer followes, of three members: first, a concession; Circumcision indeede is profitable: secondly, a correction, wherein is first a limitation, if thou keepe the law; illustrated by an Antithesis, *verse 25.* and a comparison from the greater to the lesse, *verse 26.* Secondly, a distinction; circumcision is of two sorts; literall, spirituall, outward, inward; literall auailles not except vvith men; the circumcision of the heart is that onely that stands in force, and hath acceptation with God. *verse 28. 9.*

In this period I must professe a swaruing from the course I held in publike handling, as iudging my second thoughts here somewhat wiser; circumcision I then tooke as a Sacrament, sealing vp vnto vs the covenant of grace, and conceaued the profitableness of this sacrament here mentioned, to be as of others, a meane to confirme faith; the law also I restrained to that condition

condition of faith and new obedience, to which the Sacraments binde vs, as *Rom. 6. 3. 4.*

But now obseruing the scope of the Apostle, mee thinks this exposition though sutable enough to the analogie of Faith, yet fitting not the drift of the Apostle.

That wee may better iudge of the sense; consider we a little the purpose of the holy Ghost: which is, as I take it, to take from the Iewes all their vaine confidence in circumcision & such like ceremonious obseruances in the matter of iustification: they obiekt circumcision is profitable to iustification: *Paul* yeelds it with a limitation, and a distinction as before, not to be long.

Consider we what it is whereto the Apostle affirms circumcision to be profitable. *Ans.* to iustification in the sight of GOD: for that is it which the Iewes expected from circumcision.

The question then is, how the Apostle could affirme circumcision to be auailable to righteousnes of works in the sight of God: seeing *Rom. 4. 11.* it was instituted for a signe, and a seale of the righteousnesse of faith.

Ans. Circumcision is considered two wayes; generalie as a ceremonie, or a branch of the law ceremonially; more strictly as a Sacrament; as a part of the law, it may truly be said to be auailable to iustification, *pro parte sua*, as euery part of obedience auails that way. Now whether in this sense the Apostle affirms it to be auailable, I dare not determine; how be it this is euerie where euident, that the Iewes vsed, vrged, trusted more in it as a part of obedience, then as in a sacrament of the Couenant of grace, reade *Acts 15. 5. Gal. 5. 23.*

Yea, what if we take it as a Sacrament, and say that it assured euen iusticiaries of saluation by workes, if they could bring such workes as the law required? Surely, all that the Lord requires in both Couenants, is obedience vnto the law: and that is the condition of
both

both Couenants; that obedience to the law be performed; this onely the difference, that the legall Couen-
nant requires rightcouſneſſe to be performed by our
ſelues; that of grace admits this diſpenſation, that if
we can bring it performed by our ſurety, it ſhall auail
to rightcouſneſſe and ſaluation: in ſumme, Circumciſi-
on ſeales vp ſaluation euen to iuſticiaries *hypothetice*,
if they keepe the law; to beleeuers certainly in reſ-
pect of the euent, if they but beleue in Chriſt, and
performe new obedience, ſee *Gal. 5. 3.*

But here I thinke the obſervation is eaſie out of the
bodie of the Text: that the worke done in Sacraments
auailes not to rightcouſneſſe or ſaluation, except the
condition of the couenant be performed, by thoſe that
partake them: firſt, the condition, then the Antithe-
ſis ſhewes it, if thou be a breaker of the law, thy Cir-
cumciſion is made vncircumciſion; that is, all one to
thee as if thou hadſt neuer bene Circumciſed: yea, a
Gentile wanting the Sacrament, hauing obedience,
nearer heauen then thou, that haſt the Sacrament,
and neglecteſt obedience: and weigh well that the
Lord in promiſing, or ſealing, bindes not himſelfe to
performance, but conditionally; that we performe our
reſtipulation, & whence Sacraments ſhould haue effica-
cie, but from the promiſe and grace of God, I ſee not.

And therefore that is a meere colluſion of Papists,
when they teach that the worke done in Sacraments;
is auailable to thoſe that participate, yea *ſine bono inſtu-
mentis*. See we firſt their explication, ſecondly, their
reaſons: in Sacraments therefore they aligne a double
worke; one of the worker, that is, of him that receiues
the Sacrament: another which they call barbarouſly
opus operatum: that is, the act exerciſed about the Sa-
crament, as in baptiſme; *opus operantis*, is the deuotion
of him that receiues it; the worke wrought, the very
ſprinkling

1 Cor. 10. 1.
2. 3. 4. 5.

E/c.

*Bellarmin. de
effectis Sacr.
lib. 2. cap. 3.*

sprinkling or dipping in water, and pronouncing of the words by the minister; which very worke wrought, (except there be *Obex*, that is, an impediment in the receauer, *id est*, except he set himselfe purposely to hinder the effect of the Sacrament,) confers faith, iustification, pardon of sinne, &c. This the ancient exposition, and howsoever *Bellarmino* and some other Neoterickes amongst them hunts after other expositions and take themselves slandered, when this opinion is assigned vnto them; yet when they haue all done, their owne explanation is coincident herewith, for what ods betwixt these two? that the verie act of Sacraments confers grace without the deuotion of the receauer; and that it is nothing else for Sacraments to confer grace by the worke done, but to confer grace by force of the verie Sacramentall action ordayned of God for this purpose, not by the merit, that is to say, disposition of the suscipient: this being the generall doctrine of the most, that Sacraments confer the grace which they signifie, where is no predisposition of him that receaueth them.

Now when they come to proue this conclusion, they thus enunciate it, that the Sacraments are true instrumentall causes of grace; which if they would thus explicate, that the Sacraments are instruments or meanes of grace which they are ordayned to confer, *protestare*: we would easily accord with them; for it is true, that they are not emptie signes, but by Gods ordinance haue a fitnessse, when they light vpon a subiect rightlie disposed, to worke that whereto they are ordayned: but to say that they are actual causes of grace where they are applied to subiects not disposed, is a thing senselesse, and without ground in the word of God.

But let vs see their reasons: which are, first, testimonies, secondly, artificiall arguments: first, testimonie

is, *Math.* 3. 11. whence they thus conclude Christs baptisme is more powrefull then *Iohns*, but *Iohns* Baptisme did nourish faith where it was already, therefore Christ confers it where it is wanting. *Ans.* all this wee easily yeeld being rightly vnderstood; but they deceiue vs in the homonymie of Christs baptisme, which they thus interpret; that by Christs baptisme we must vnderstand, that which he instituted for the perpetuall vse of the Church, vnder the element of water, whereof *Math.* 28. 19. whereas it is manifest, that here we are to vnderstand the baptisme which Christ ministred in shedding out the gifts of the holy Ghost vpon his Disciples, &c. as *Act.* 1. 5.

Testimonie the second, *Mar.* 16. 16. He that beleeueth and is baptised shall be saued. *Ans.* To omit their euils against vs, it will be vnpossible hence to conclude, that baptisme confers grace, or saluation where it is wanting by the worke wrought: all that is here affirmed, is that saluation belongs to them that beleeue, and are baptised. Now how absurdly hence is concluded therefore baptisme confers grace and saluation *ex opere operato*? whereas first, faith foregoeth; and secondly, it is added that who so beleeueth not shall be damned, yea though he be baptised.

Testimonie the third, *Iohn* 3. 5. Hence they thus conclude, baptisme of water is cause of new birth; therefore it workes regeneration by the worke wrought. *Ans.* first, yeeld that by water we are here to vnderstand the Sacrament; yet followes not the conclusion; yea the very coupling of the holy ghost with water, intimates thus much at least, that if the holy Ghost worke not with the element, (which is possible) the Sacrament auailes not to regeneration: secondly, it is not without cause, that our Sauour oft makes mention of the holy Ghost onely, and his purpose is this onlie to shew

shew the necessitie of new birth to saluation, *verso* 7. 8. yea and otherwise this absurditie would follow, that all lacking baptisme should be damned; and that some hauing the vvashting of the spirit should not be saved, becaule they vwant the Sacrament.

Testimonie the fourth; *Act. 2. 38. Act. 22. 16. Repent and be baptised for remission of finnes, be baptised and wash away thy finnes in calling on his name*: therefore baptisme confers remission of finnes, by the worke wrought, *Ans.* first, the Text it selfe requiring some things, as dispositions, plainly euerts that inference of *opus operatum*; for if baptisme of it selfe confers remission; vvhy doth *Peter* require repentance? and *Aranias* inuocation? secondly, vvhy doe themselves confesse, that both the Iewes beleued and *Paul* repented ere they vvere baptised, and yet would haue vs beleue; that vvhere is no disposition of the receauer, the Sacraments conter grace? but hence it is easilie collected, that the meaning of the places is this; that baptisme was to be receaued as a seale for their further assurance of pardon; for who knowes not but that to beleue, and true penitent aries remission belongs by the promise of God? vvhy then must they be baptised? *Ans.* For further confirmation², receauing the Sacrament as a testimonie and vvittnesse of their reconciliation with God.

Testimonie the fift and sixt, *Ephe. 5. 26. Tit. 3. 5.* wher baptisme is made the instrument of purging and regeneration. *Ans.* First, doubtfull vvwhether there be anie speech of the Sacrament, or vvwhether onelie of the blood of Christ, and the spirit²; secondly, let that be granted, yet their vvorke done will neuer hence be concluded: vve yeeld them instruments and means this way: but yet so as that their efficacie, requires a predisposition, in those that receaue them.

Testimo-

² Rom. 4. 11.

¹ Iohn 5. 8.

² Ezech. 36. 25

Testimonie last 1 Peter 3. 22. Baptisme saueth. *Ans.* the place it selfe affords solution: baptisme saueth, but there is a twofold baptisme; one elementarie; whereby the bodie is washed; the other spirituall, whereby the conscience is purged; hereof this place is to be vnderstood; at least they are to be taken coniunctly, so that without this latter, the former hath no sauing efficacy.

See we now their artificiall arguments, first, a *subiectus*, or persons to whom Sacraments are administred, they are rightly and profitably administred to infants, deafe, dumbe, madde, sleeping, therefore are not signes onelie stirring vp faith, but immediatlie conferring sanctitie by the worke wrought. *Ans.* First, their antecedent *vs* generall contains a most absurd fallacie; for who, but a madde man, would minister the Eucharist to a child, a madde man? &c. Not being able to examine themselues, or discern the Lords body? or vvissh vwhat profit should they partake them? secondly, if particularly vnderstood of baptisme, the consequence is absurd; for what though it may profitably be administred to infants? (for as touching madde men not able to professe faith) me thinks Papists shold demurre of administration: must the profit needs be conferring of sanctitie, vvithout their disposition? and not rather their obligation and binding to obedience through their whole life? we minister rightly to infants of beleeuing parents thereby initiating them into the covenant, binding them to perpetuall obedience; but whether baptisme any otherwise profit them, till they haue discretion to make vse of baptisme by meditation, to me it is doubtfull.

Second argument *ab efficiente*, they are signes of diuine institution and therefore practicall, and haue power by the worke done, to effect some thing supernaturall.

b 1 Cor. 11. 28.
29.

pernaturall. *Ans.* We yeeld all; but yet their conclusion remains vnproued; for what though they haue by diuine institution a power to vvorke supernaturall effects; yet actually they effect them not without the prauious disposition of the receiuer.

Third argument, Sacraments depend on God in the very vse, who workes by the minister, therefore by the worke done they confer grace. *Ans.* It followes not: for what though concurrence of the principall agent ~~to~~ be required to make the instrument effectual? will it follow therefore, that the effect, to vvhich they are designed, is vvrought wherefoeuer the instrument is applyed? I take it not: except it be shewed, that as the cooperation of the principall is necessarie, so it is alwayes certaine and present; which who can affirme to be perpetuall in the Sacrament?

Fourth argument, Sacraments depend vpon Christs death and passion, Christs death hath giuen a power to Sacraments to worke grace, *Ergo*, &c. *Ans.* first, that Sacraments respect Christs death, rather as the obiekt, then as the efficient: secondly, be it graunted, that Christ by his death hath procured vnto his children the gifts of the spirit, by vvhich Sacraments are effectual vnto vs? yet vvill it not follow that therefore thy are effectual to all receauers, in as much as the efficacie of Christs merit reacheth not to all, and againe the spirit by vvhich they are made effectual, is not giuen to all. *Iohn 16.*

Fift argument, Sacraments are effectual to assure vs of pardon of sinnes; therefore are practycall signes, that haue a kinde of inherent vertue to confer grace: *Ans.* It followes not; the Antecedent is too narrow to inferre so large a consequent. It is true that they are effectual meanes to assure beleeuers in greater measure of the pardon of sinnes; not true, that they are thus effectual

effectuall by the very receiuing, to those also that are not pre-disposed. And *Bellarmines* speech is not to be forgotten; though sacraments of themselves be infallibly effectuell, yet may it come to passe that to vs they are not effectuell, in respect of our owne indisposition.

Sixt argument, Sacraments respect faith, otherwise then the word; for the word goes before faith, sacraments follow it^b: therefore sacraments worke their effect not by meditation or discourse, but by inherent vertue. *Ans.* A meere calumney; for what if Sacraments and the word be in that respect vnlike, that the Word goes before faith, & Sacraments follow it? shall it thence follow that Sacraments require not our meditation, to this end that they may be effectuell? or that they conferre grace where is no disposition in the receiuer? Nay, doth not the contrarie hence follow, that for as much as Sacraments may not be administred but to beleeuers^c: that therefore they are not effectuell to vs without our predisposition?

^b Rom. 10.
Acts 8.

^c Acts. 8.

Seauenth argument, Sacraments are effectuell to the receiuer though ministred in an vnknowne tongue; therefore by the worke done. *Ans.* If by this not vnderstanding of the language, they meane an vniuersall ignorance of the tenour of the Couenant; so we deny their Antecedent: if such an ignorance of the tongue, as that the word of promise is vnderstood by the sulcipient, though not as propounded by the minister; so their Antecedent infers not the conclusion.

Eight Argument: if they auaille not, saue onely by meditation and vnderstanding, then were there no cause why the learned &c. should be baptised. *Ans.* It followes not, for euen they that vnderstand may by renewing their meditation in the vse of the scales be confirmed. *Rom. 4. 11.*

T

Argument

^d 1 Cor. 10. 1. 2. 3

Argument the last; otherwise no difference betwixt sacraments of new and old testament. *Ans.* We yeeld it in respect of efficacie^d; though in the signes, manner of signifying, and such other circumstances differences be manifold.

Many other both testimonies and reasons are produced by the aduersaries; which partly for breuitie sake, partly, because they are not so vrgent, nor so nearely concerne the question, I haue omitted; if any shall say that I haue imposed vpon them a conclusion which they maintaine not. *Ans.* Eyther this must be their conclusion to which their reasons must be applyed; else proue they nothing against vs: for wee yeeld them, to be not onely signes to signifie, but instruments effectuell to conferre grace to Gods children in the right vse of them.

In this question my stay hath beene the longer in as much as I see the dregges of this popish leauen to stick in our people that hold them *phylachrestra pharmaca*, salues for all sores, and potions so powerfull to cleanse them from sinne, that though there be no care of performing what they binde vnto, yet the grace therein offered they thinke shall be by the worke done, communicated vnto them. Let them reade. 1 Cor. 10. 1. 2. 3. 4. 5. Rom. 6. Mar. 16. 16. 1 Pet. 3. 22. Proceed we now in the Text,

Verse

Verse 26. *Therefore if the uncircumcision keepe the ordinances of the Law, shall not his uncircumcision be counted for circumcision.*



He first amplification, by Antithesis: summe wherof is this; that as circumcision without obedience auails not to saluation; so obedience, though severed from circumcision, is in some case comfortable.

Vncircumcision; vnderstand metonymically, the Gentiles vncircumcised, if it keepe the ordinances of the Law. *Quest.* First, whether possible to keepe the law? *Ans.* This scripture teacheth no such thing, being *hypotheticall*. *Ob.* It seemes obedience is requisite to iustification. *Ans.* so we grant; but then this we distinguish; that the obedience of the law necessarie to iustification is performed by beleeuers in their suretie Christ Iesus; and this requisite to every person iustified: not by our selues, in as much as first nature corrupted cannot possibly performe it; secondly, nature sanctified is but in part sanctified. *Rom. 7.*

• Rom. 3. 3.

Be counted circumcision.] That is, as well esteemed, as if he were circumcised. Now here mee thinkes, is more then intimated, that bare want of the Sacrament condemnes not a beleuer; and that a beleuer though he want the sacrament, (that want not arising from contempt, but from ineuitable necessitie) may be saued. See verse 26. Not to be long this way: it is that the *Rhemists* yeeld vnto Gentiles before Christ not of the stocke of *Abraham*. Whence thus wee reason; that if vnder the olde testament sacraments were not absolutely and every way necessary to saluation, then may wee

Obser.

not imagine such an absolute necessitie vnder the new : but before Christ not absolutely necessarie. *Ergo*, &c. For this were to make our condition worse then vvas the state of Iewes, &c. *Obiect*. If any shall say, that circumcision was not then inioyned with so straight charge as baptisme now. *Ans*. The contrarie appeareth. *Gen. 17. 14*

Secondly, infants many dyed without Circumcision before the eight day : of whom if wee shall conclude they were damned, we shall first impose cryme of tyranny vpon Gods Commandement ; and secondly, (which is not probable,) be able to say of some particulars, they are damned. Now if bare want of Circumcision damned not them, neither doth bare want of Baptisme throw vs out of hope of saluation.

Thirdly, without the Sacrament, righteousness and iustification may be obtayned : if iustification, then saluation : betwixt which two, the connexion is inseparable. *Rom. 8. 30.*

Fourthly, *Quid quod* ? Some of the aduersaries confesse, that there are some cases wherein Baptisme of water is not absolutely necessarie as in martyrdom ; secondly, speake of a kinde of Baptisme in vow, or desire which in some case may auaille to saluation.

Fifthly, were authours of that distinction of necessitie : first, absolute ; secondly, *ordinate potestatis*.

Whence me thinkes is easily concluded, that though Baptisme be ordinarily necessarie to saluation, when it may be had ; yet not absolutely necessarie, where is a bare want seuered from contempt.

And therefore audacious and vncharitable is that sentence of Papists ; that Baptisme is necessarie as a meane to saluation, and that in such sort, that if a man be not Baptised, he perisheth euerlastingly, although perhaps for his ignorance, hee may be excused from breach

2 Tim. 2. 19.

Rom. 4. 10. 11

Votius Baptismus.

Use.
Bellar. de
Sacr. Bapt.
lib. 1. cap. 4.

breach of the commandement to that end giuen.

Now ſure their proofes ſhould be pregnant for ſo heauie a doome paſſed on ſo many infants, borne in the Couenant, and yet dying vnbaſtiſed. Let vs heare them.

Fiſt, *Ioh. 3. 5.* Except a man be borne againe of water and the holy Ghoſt, hee cannot enter into the kingdome of God. *Anſ.* How ſtrange is it? that ſo peremptory a con- cluſion, ſhould be built vpon a Text, of ſo doubtfull and ambiguous interpretation? how often doth water ſignifie the ſpirit^b? nay doth not our Sauour intimate a diſparitie of neceſſitie? when he fiſt propounds, after repeates the abſolute neceſſitie of regeneration, with- out mention of water; and *Mar. 16. 16.* hauing ſaid that who ſo beleeueth and is baſtiſed ſhall be ſaued, in the Antithetiſis ſaith not, hee that is not baſtiſed, but on- ly, he that beleeueth not ſhall be damned.

And as to their ſecond reaſon from humane testi- monies, let it ſuffice to oppoſe that one ſentence of *An- guſtine De Baſtiſ. contra donat. Libro 4. cap. 22.* that ſuffring ſometimes doth the ſteed of baſtiſme, *S. Cy- prian* hath no ſleight prooſe from that theefe, to whom (being not baſtiſed) it was ſaid, *this day ſhalt thou be with me in Paradice. Quod etiam atque etiam conſiderans,* (ſaith *Auſtine*;) *inuenio non tantum paſſionem pro nomine Chri- ſti id quod ex Baſtiſmo deerat, poſſe ſupplere; ſed etiam fidem conuerſionemque cordis; ſi forte ad celebrandum my- ſterium baſtiſmi in Anguſtijs temporũ. ſuccurri non poterit. Neque enim Latro ille pro nomine Chriſti crucifixus eſt, ſed pro meritis facinorum ſuorum: nec quia credidit paſ- ſus eſt, ſed dum patitur, credit. Quantum itaque valeat etiam ſine viſibiliſ ſacramento Baſtiſmi quod ait Apoſtolus Rom. 10. 10. Corde creditur ad iuſtitiam, ore autem fit confeſſio ad ſalutem, in illo Latrone declaratum eſt: ſed tunc impletur inuiſibiliter, cum myſterium Baſtiſmi, non*

^b *Ezec. 36.*
Ioh. 4.

contemptus religionis sed Articulus necessitatis excludit.
Thus farre *Austine*; whose summe amounteth to this,
that though contempt of baptisme be damnable, yet
bare want damnes no man.

Vse.

And let it admonish vs, as to forbear sentencing to
hell all those that dye without the Sacrament: so not to
adventure, vpon this false supposition of absolute neces-
sitie, intruding into the Ministers function: discom-
fortable is contempt, dangerous omission of this or-
dinance, where it may regularly be had; and as dan-
gerous without calling to vsurpe the honour of *Aaron*,
Heb 5.5.

Verse 27. *And shall not vncircumcision which is
by nature (ysit keep the Law) iudge thee, which
by the letter and circumcision art a transgressor
of the Law?*

Verse : 8. *For he is not a Jew, which is one out-
ward: neither is that circumcision, which is
outward in the flesh.*

Verse 29. *But he is a Jew which is one within, and
the circumcision is of the heart, in the spirit, not
in the letter, whose praise is not of men, but of
God.*



He next amplification followes, in a
comparison of vnequals: bare want of
circumcision shall not hinder the salua-
tion of a beleeuing Gentile; nay more,
his obedience performed in want of the
sacrament, shall iudge thee, which by
the letter and circumcision art a transgressor of the
law. *Circumcision by nature*: that is, a Gentile vvan-
ting outward circumcision: *letter and circumcision*,
that

that is, literall and externall circumcision seuered from the grace of the Sacrament, shall iudge, that is, condemn: iudgement of men is properly ascribed to God, as the principall agent; sometimes to the word¹, as the rule or witnes; sometimes to the Ministers and Saints²: First, in respect of their testimonie; secondly, example; thirdly, approbation: so here, the Gentiles shall iudge the Iewes, viz. by their example, occasioning the Lord to poure out the seueritie of his wrath vpon such, as hauing more meanes, and prouocations, performe lesse ductie and obedience. Compare *Mat. 12. 41. 42.*

Then how heauy shall be the condemnation of many in the Church, exceeded of the heathen in deuotion, iustice, and common honestie? how odious vvas periurie amongst them? how rise amongst vs? Vsurie with them matched with murther; with vs vsed as a lawfull trade. Papists, to make profelytes trauaile sea & land; wander (good God) how farre, to the shrines of Saints by them made Idols? instruction of families with vs neglected, and our assemblies desolate, &c.

Which by the Letter and Circumcision. Letter and Circumcision, that is literall circumcision hauing the element, wanting the substance. Interpreters note an Enallage of the præposition (Αὐτῶν) for (ἐν) perhaps fitly; and yet, it may be the Apostle would intimate, the occasion of their transgression; vaine confidence in the outward element receiued by them. This once is euident in common experience, that trust to the elements encourageth many to libertinisme in their liues¹. Sacraments rightly meditated leade to obedience²: misapplied through corruption, occasion licentiousnes; as how often doe our people, reproved by the vvord of G O D, for swearing, drunkennesse, whoredome, &c. take sanctuarie at Baptisme? as if it assured of re-

¹ 1 Ioh. 12. 48.

² Mat. 19. 28.

1 Cor. 6.

Use.

¹ 1 Cor. 10.

1. 2. 3.

² Rom. 6.

Verse 28.

* Rom 9.6.

Obfer.

• Apoc. 1.9.

P Rom. 9.6.7.

Vfe 1.

mission; men trading in transgression. Let such consider, what now followes, in the Apostles answer; and that is the distinction of Iewes and Circumcision, and analogically of Christians and their Baptisme.

He is not a Iew, namely, approued of God, and with in the Couenant, *that is one outward, &c.* that hath onely carnall generation of *Abraham*ⁿ: *neither is that Circumcision*; auailable to saluation: that is outward in the flesh; and cutting of the fore-skinne; but hee is the Iew indeede, that is such in secret: that is, in heart; whose heart is vpright before GOD, in performing his restipulation, sincere obedience; and circumcision which is of the heart; whereby corruption of the heart is abated, in the spirit: by the worke and operation of the holy Ghost; whose praise is not of men onely, which iudge after the outward appearance; but of God, which pondereth the hearts.

Then there is more required to Christendome, then to be borne in the Church, or to be sprinkled vvith the water of Baptisme, or to make profession of Christianitie; there be titular Iewes, that are in truth the verie sinagogue of Sathan^o; nor all Israel that were born of *Iacob*^p; nor all Christians that are Baptised. *Act. 8.*

What a witlesse conclusion then is that of Papists? from the name to the nature of Catholikes: because named Catholiques by themselves, and there adherents (for for vs we giue it them *Καθολικως* onely) therefore the onely Catholique Church in the world; and what a Church haue they framed vnto Christ? whereof secret infidels, open offenders, men lacking all true grace, may be after a sort, true members; so they professse faith, partake sacraments, performe outward subiection to their visible Cerberus; indeed secret infidels. professing faith, and not bewraying infidelitie by lacke of reformation, may till discouerie be reputed of
men

men, members of the visible Church; but that they should be in any sort true members of that Church, which Christ hath bought with his blood, to vvhom those benefits of remission of sinnes, resurrection to glorie, and life eternall belong, passeth (I dare say) *S. Pauls* skill, to conceiue, and *Bellarmines* logique to proue. Read this Text.

And let it teach vs, not to content our selues vwith these outward ritular prerogatiues; but rather, labour wee to finde the solide nature of these in our hearts.

Notes of a true Christian indeed; generall: oyntment of the spirit. 1 *Iob.* 2. 20. More particular first, they are kings in ruling their owne affections, gouerning their families, *Iosua* 24. *Gen.* 18. 19.

Prophets, instructing themselves. *Rom.* 2. 21. and others within their compasse. *Ephes.* 6. 2

Priests, gifted with the spirit of deprecation, *Zachar.* 12. 10. Carefully and delightfully exercising it, in behalfe of themselves and others. 1 *Cor.* 12. *Iob.* 1. 5.

Notes of an heart truly circumcised: first, such worship G O D in spirit: secondly, reioyce in Christ lesus, hauing no confidence in the flesh: thirdly, put of the sinfull bodie off the flesh. And of this second Chapter hitherto.

Vfe 2.

1 *Phil.* 3. 3.
2 *Col.* 2. 11.

THE

THE III. CHAPTER.

Verse 1. *What is then the preferment of the Jew ?
or what is the profit of circumcision ?*

Verse 2. *Much every manner of way : for chiefly,
because unto them were committed the oracles of
God.*



His Chapter, first, continues the allegations of the Iewes in behalfe of themselves, and the Apostles answers to the same ; secondly, after resumes the assumption discontinued ; that Iewes also are transgressours of the law ; and thirdly, prosecutes the first conclusion ; that man is iustified by faith, without the workes of the law.

Their first allegation, propounded by way of question is *verse 1.* If the case be so, that Iewes equally with Gentiles, are lyable to condemnation for sin, belike then the Iew hath no preferment about the Gentile, neither is there any benefit of circumcision : but the Iewes haue prerogatiues about the Gentiles, and circumcision is sure profitable, *Ergo.* The Apostles answer consists, first, of a concession to the first member ; secondly, a prooffe of it ; and thirdly a deniall of the reason, as it serues to ouerturne the first conclusion. *verse 9.*

The concession propounded, *verse 2.* *much is the prerogative of the Iew,* proued by instance, *the oracles of GOD were committed unto them :* the rest shall be shewen in order. Obserue here first, the excellencie:

lencie: secondly, proprietie: thirdly, manner: fourthly, the title of their prerogative.

And hence obserue; first, that it is an excellent and chiefe priuledge, to enioy the word and ministerie thereof; this is saith *Paul primarium*; for so I take that particle; to note rather the excellencie of the blessing, then the order of enumeration^a. See *Psal. 147.* where the excellencie of it is showne, by attributes, effects, comparifons. First, it conuerteth the soule: secondly, it is sure, we may build on the truth of it: both in promise of mercie, and threatening of iudgement: thirdly, it giueth wisdom, and that to the simple: fourthly, it is righteous altogether, no error in it: fifthly, reioyceth the heart: sixthly, pure in all points: seauently, enlighteneth the eyes; compared to gold for profit; to hony for sweetnes: eighthly, maketh circumspect: first, in shewing the danger of sinne^b: secondly, teaching how to auoide, *verse 10.* ninthly, it encourageth to obedience by propounding rewards, comforts our distressed: instructs in righteousness, discouereth errors; checks our steppings aside, which *Dauid* counted a great benefit^d: as the Arke amongst the Israelites, so this amongst any people, is a pledge of Gods presence.

How much then are we indebted to the maiesty and bounty of our God, that hath graced vs with this *prim^c* blessing^e? but to see how coldly thanks for this benefit comes from vs, is strange: our peace and plentie, wee can sometimes thankfully acknowledge; but this blessing of blessings, the glad tydings of peace, wrought with GOD by Iesus Christ; and published in the Gospell; this plentie of the word, how seeme wee eyther to loath, as the Israelites *Manna*; or at least coldly to commend and publish the rich grace of GOD to vs in that behalfe.

Reasons of it in many, earthly mindednes^f: first, be-
cause

Obfer.

Excellencie.

^a *Psal. 147.*

19. 20.

Deut. 4. 8. 9.

Psal. 19.

2 Tim. 3.

Rom. 15. 4.

^b *Rom. 6. 25.*

^c *Rom. 15. 4.*

^d *Psal. 141. 5.*

Use 1.

^e *Psal. 147.*

19. 20.

8 Ioh. 3.19. 20.

21.

Am. 8.5. 11. 12.

Vse 2.

2 Pro. 23. 23.

1 Acts 13. 41.

46. 51.

2 Isay 5. 4. 5.

Obfer.

Mat. 21. 19.

1 Mat. 23. 30. 37

Mat. 21. 28.

Propriete.

2 Gen. 14. 18.

2 Deut. 7. 7. 8. 9.

Vse 1.

• Acts. 14. 17.

Mat. 10. 5. 6.

P 1 Tim. 2. 4.

Vse 2.

9 Rom 5. 5. 9.

• *Manner.*

2 1 Tim. 1. 11.

& 6. 20.

2 Deut. 4. 2. &

12. 32.

the

cause it allows none but lawfull profits, and in some, for that it restraines carnall libertie, and reprocues corruptions.

Is it such a blessing? then by the truth what ere it cost thee, sell it not, what ere it loofeth thee^h?

Sinnes depriving vs of this blessing, first, contempt; secondly, barrenness of good fruits^k: thirdly, persecution of the ministers^l.

Next, note the appropriation of this blessing to the people of the Iewes in the dayes before Christ; compare *Psal.* 76. & 1. 147. 20. *Deut.* 4. 7. 8. *Act.* 14. 17. *Ephes.* 2. 12 & 3. *dim. d.*

The time of this appropriation, seemes to haue bin about their deliuerance out of Egypt; *Iob* an Edomite, yet a true worshipper of God; *Melchisedech* also a Priest of the most high God^m.

Reasons of it giuen are: first, Gods vnderferued and speciall loue, secondly, truth of his promiseⁿ.

Apparent therefore, that grace then was not so vniuersall as Papists would haue it^o: sith knowledge of the means of saluation was denied to the nations^p.

And secondly, this must be acknowledged for a singular blessing, that the Lord hath^r referued vs for these last dayes wherein the word of God formerly limited^s to the coasts of Iury and Palestina, is now published, vnto vs of the Gentiles; and let vs all praise God for his mercy 9, *εὐεριστέον* entrusted with it, as with an excellent treasure; where wee may obserue how the word is committed vnto the Church; and what our duetie is in respect thereof, faithfully to keepe it; and imploy it to the vses of the trust^t: this that *deposum*, the doctrine of the Gospell & whole word of God, parts of faithfulness: first, that we adde nothing thereto^v: which part of faithfulness how well our aduersaries haue discharged, he that knowes the^w adding of the Apocriphall bookes

bookes to the canon, and equalling their owne traditions to the written word of God, except he will be blind cannot but acknowledge, with how seuer a charge we are adiured to take heed hereof : See *Apoc.* 22. 18. 19.

And to what purpose need we such a supply, sith what is written : first, it sufficeth to faith and saluation^u: and secondly, is able to make the man of God compleatly perfect to euery good worke of his calling^w?

A second thing in fidelitie is; that nothing be diminished of what it hath pleased God to entrust vs vvith all^x: herein also our aduersaries haue deceiued the trust reposed in them; shouldering out the second commandment that they might make roome for Images, and scanting the sense of the law as the Pharisies their predecessors^y: with them thoughts of sinne arising from corruption, are no sinnes; though it be commanded, that God be loued with all the thought; and the law hath said, thou shalt not lust^z: and such motions draw away and entice the heart^a.

A third part of faithfulness^b; that we keep it vnmingled^b, and not as deceitfull vintners, mingle this Wine of the Lords truth, vvith the water of humane fancies.

A fourth part is to beautifie and adorne the truth in all things^c.

The fift is that we be carefull and choise to whom we communicate: these holy things are not for dogges, nor these pearles for swine^d.

The sixth and last; that we defend, maintaine, and publish this truth^e.

Last thing obseruable, is the Title giuen to the word; *Oracles of God*: partly because deliuered either by liuely voyce, or by immediate inspiration from God; in which respect, they are called λογια θεου, liuely Oracles^f, partly because they should be to vs as Ora-
cles

^u Ioh. 20. 31.

^w 2 Tim. 3. 17.

^x Deut. 10. 31.
Apoc. 22. 18. 19.

^y Mat. 5. 7

^z Rom. 7.
^a Iam. 1. 14.

^b 2 Cor. 2. 17.

^c Tit. 2. 10.

^d Mat. 7. 6.

^e 1 Tim. 3. 15.

Title.

^f Acts 7. 3. 8.

Isay. 8. 20.

h Psal. 119. 24.

Use 1.

Use 2.

Isay 8. 19.

cles, whereto in all doubts vve should resort. Therefore *Isaiab* calls vs to the law and to the testimonie *g*, and *David* makes Gods statutes the men of his counsell^h.

And if in steed of aduising with Councils and Fathers, men had carefully enquired at these Oracles, for matter of faith: doctrine, no doubt, had continued much freer from corruption.

And if those superstitious ones amongst vs, in steed of enquiring at spirits of diuinationⁱ, and wearying themselves with consultations of Astrologers, would tye themselves to these Oracles, both the comfort and successe of doubtfull attempts, would be much the greater.

Verse 3. *For what, though some did not beleene, shall their unbeliefe make the faith of God without effect?*

Verse 4. *God forbid: yea, let God be true, and e- uery man a liar, as it is written, That thou mightst be iustified in thy words, and overcome when thou art iudged.*



Vt proceed we in the Text: *For what though some dealt vnfaithfully, shall their vnfaithfulnesse abolish the faithfulnessse of God? God forbid, &c.*

Their second obiection followes; well; yet this will follow, that either the Lord hath falsified his faith, or else, that all those great promises mentioned in the instrument of his couenant, are become vnfruitfull and vnprofitable vnto vs. *Ans.* Neither of these; for first. that vnfaithfulness was not vniuersall among the Iewes; some dealt vnfaithfully

faithfully, and to them Gods promises were by their owne default, vneffectuall; but some others there were, and shall euer be in that people, to whom the Lord shall performe his couenant; secondly, yea though all men be lyars, and euen Gods owne children, through frailty, bewray particular vnfaithfulnesse; yet is God still true, both in himselfe, and to them, if they be his; rather pardoning their transgressions, then suffering his truth to faile. And mans vnfaithfulnesse serues rather to illustrate, then to ouerthrow the Lords fidelitie; in as much as he performes his promise, euen to those also, that in some part deale vnfaithfully with him in his couenant. And this is proued by instance^k, *I haue sinned that thou mightst be iustified*, that is, I haue fallen through thy iust permission; and this thou hast suffered, that thou maist be iustified: that is; declared and known to be iust, and faithfull in thy promise.

^k Psal. 51.

This, sauing the better iudgment of the learned: I take to be the meaning of the word. For that which some alleadge, that this expolition seemes to import, that how euer men cary themselves, they shall partake the promises. It followes not from it; nay this onely followes, that the Lord performes his promise, notwithstanding the particular disobedience of his seruants, which is true^l, and the promises of God haue their effect to the belceuing Iewes, notwithstanding the vnfaithfulnesse of some others amongst them.

^l Mala. 3. 7.

Now that we may hence obserue, is this; The vnfaithfulnesse of vngodly ones in the Church of God, hinders not the accomplishment of Gods promises made to the faithfull: see the Lord auowing this to the Iewes *Ezech. 18.* by reasons; first, all soules are Gods, equally his creatures, equally deare vnto him; secondly open profession, the soule that sinneth, and that

Obser.

* Hab. 3. 4.

° Gal. 6.

Vse.

that onely dieth; thirdly, more particular explication; handled in a comparifon of equals; as the rebellious sonne hath no immunity by his fathers righteoufnes; so neither doth the innocent sonne receiue any detriment by the disobedience o' the fatherⁿ. The Iust liues by his owne faith °, euery man beares his owne burden.

I will apply it to some particulars, as may most concerne the state of our owne Church: this ground me thinkes affords sufficient euidence for determination of those many controuerfies, so vntimely raised, so hotely pursued, by Brownists, that haue separated, and Semi-brownists, that still liue after a sort in the communion of our Church. It is first enquired betwixt vs, whether the malice of the minister impeach the sufficiency or efficacy of the Sacraments to a beleeuing communicant. This question containes these three branches according to the seuerall parts of malice or euilnesse in the minister. First, *heresie*; secondly, *lewd life*; thirdly, *ignorance*.

For heresie, the question is auncient; whether baptism ministred by an heretique be baptism or no: so of the supper. *Ans.* Here I take it is this answer, *nec a quoniam, nec quomodo*.

Perhaps there are Heretiques, whose administration is frustrate; take for instance those, that in the mayne doctrine of the Sacraments, and Trinity of persons, erre fundamentally, as if saith * Zanchee, some heretique should teach the party baptised, that the Father alone is God, the Sonne a meere creature; the holy Ghost nothing else but the action of God in our soules; this baptism thus administred, thus receiued, according to Zanchee his iudgement, is no baptism. *Reason*: because not administred according to the doctrine by Christ deliuered, and therefore wants the very forme of baptism.

* Zanch. in
precept. 2. de
cultu dei ex-
terno.

Augustine

Augustine thinkes otherwise; I leaue it in *medio*: so likewise if any thing essentiall to baptisme be wanting, as matter, or forme, such baptisme is no baptisme. * *Nicephorus* makes mention of a minister that in the want of water baptised with sand; the party was againe baptised; and as I iudge rightly.

But if the Heritique baptising keepe the doctrine of the Sacrament sound in substance, faile not in other things essentiall to the Sacrament; iudgement of the Church now long continued is, that such Sacraments are Sacraments; and need not to be iterated.

I wil propound the reasons of the Ancients, breisly, and as breisly answer the contrary obiections: first, *Augustine*; thus, *a pari* as he thinkes; baptisme may as well be giuen out of the Communion of the Church, as it may be had; but it may be had out of the Communion of the Church, by consent euen of Donatists themselues, that vse not to rebaptise repenting reuoltes. *Ergo*.

Secondly, truth taught by Heritiques is Gods truth, and auailable to edification. * *Augustine* saith well, *Sic eorum fissionem fugit spiritus sanctus, ut eorum non deserat ministerium. Iterum, etsi non recte annuntiabant, sua querentes, non quae Iesu Christi, castum tamen erat quod annuntiabant, &c. Iterum, si ipse non regeneretur, castum tamen sit quod annunciat, nascitur credens, non ex ministerii sterilitate, sed ex veritatis fecunditate.* If this be true of their preaching, why not also of their administration of Sacraments.

Again, circumcision administred by Samaritanes was circumcision; and not repeated; why not baptisme ministred by an heritique?

Reasons of *Cyprian*, keeping euer my reuerence to that glorious Martyr, proue not his purpose; and let it be no imputation of pride to dissent from him herein, sith himselfe professeth, hee desired not to fore iudge

* *August. de Bapt. contra Don. lib. 3. cap. 15. Niceph. hist. lib. 3. cap. 33.*

August. de bapt. contra Donat. lib. 1. cap. 1.

P Mat. 23. 1. 2.

3. Phil. 1. 18.

* *August. cont. Epist. Par. lib. 2. cap. 11. & contra lit. Pet. lib. 2. cap. 5.*

Cypri. Epist. 72.

Epist. 70.

¶ Mat. 3. 11.

¶ Ioh 9. 31.

* August.

cont. Epist.

Par. lib. 2.

cap. 8.

¶ Numb. 23

or prescribe to any man; but leaues to euery one, libertie of contrarie both iudgement and practise: his reasons are these; Heretiques cannot giue remission of sinnes or the holy Ghost, sith themselves lacke them. *Ergo*, giue not the sacrament. *Ans.* First, the state of the question is changed, for we enquire not so much of the efficacie to the receiuers, as of the sufficiencie of the sacrament in it selfe: secondly, some answer thus; that euen heretiques may be said to haue remission of sinnes, and the holy Ghost; though not formally, yet instrumentally: thirdly, most directly, the consequence is nought; the sacrament may be entier in it selfe, though the grace of the Sacrament be not giuen by the minister. *Iohns* baptisme was a Sacrament; yet professed he not to be giuer of the holy Ghost: that dignitie was his whose seruants we all are. ¶ *Ob.* Heretiques cannot pray to be heard, for God heares no sinners. *Ergo*, *Ans.* * *Augustine* hath three answers: first, that it is not the speech of our Saviour, but of the blind man; secondly, that if vniuersally vnderstood, it crosseth other Scriptures, as *Luke* 18. 13. 14.

Thirdly, that good prayers put vp by euill men, haue audience with God: *non pro peruersitate propositorum, sed pro deuotione populorum.* *Balaam* blessed the people, though an euill man, and speaking against the desire of his heart, yet were his words good, and heard of the Lord in behalfe of the people.

¶ *Ob.* But will it not hence follow, that heretical congregations are Churches of God, since they haue sacraments sufficient?

Ans. Not so. *Augustine* well saith, they haue *baptismum legitimum*, but not *legitimum*; as the theefe hath the true mans purse. And the Sacraments meere ly proue not a Church: if severed from doctrine sound in the foundation.

And

And our people may here arme themselves against Anabaptistcall dreamers; that would nullifie Popish Baptisme, and vrge rebaptization.

It is true, they neuer felt fruit of Baptisme, till they left communion with Rome; but had the sacrament in it selfe entier, and potentially fruitfull to scale vp forgiuenesse to beleeuers.

Now if heresie of the Minister impaire not the nature of the Sacrament, much lesse shall it hinder the office and efficacie of the Sacrament in the heart of the beleeuer, vvhich hangs vvholly vpon the promise of God; and faith of the recipient, wrought by the spirit.

From heresie let vs passe briefly to other lewdnesse of the Minister, and see whether the lewd life, or vn-sanctified heart of a Minister any whit diminish the perfection of the sacrament in it selfe, or hinder the efficacie thereof to vs.

These questions I rather propound, because I see they are such as at this day much trouble the church of God. And Lord, that our church were so happy as to cut off such stumbling blockes from the vveake. It is too true of our Ministers, many of them, that is said of *Elyes* sonnes they haue occasioned the people to abhorre the offerings of the Lord: I say not, but it is the peoples sinne to abstaine, yet withall I am sure it is the heauy sinne of such Ministers, that occasion such abstinence, from the Lords holy ordinances, To the question.

Some of the reasons before alledged may hether be applied, to proue that the lewdnesse of the Minister, detracts nothing from the substance or efficacie of the sacrament.

To these adde these reasons: first, *Iudas* ministred baptisme v sufficient in it selfe, I doubt not also but effectuell

* 1 Sam. 2.

* Ioh. 4. 1.

vv Mat. 10.
x Ioh. 6. 70.

effectuall vv to the beleeuing fufcipient, yet himfelfe a fecret inuifible, yea a diuell incarnate x.

Secondly, Leuites and Priests amongst the Iewes offered facrifices, celebrated Sacraments; vv which to Gods people were feales of the Couenant; meanes to nourifh faith; yet themfelves many of them vnfanctified men. Thirdly, otherwife there could be no affurance at all to Gods children that any time they receiued a facrament; becaufe that fanctification of the heart, though it muft be prefumed to be, where the life is but outwardly reformed; yet cannot be knowne certainly, except by fpeciall reuelation. And what difference there is in this behalfe, betwixt a fecret, and open prophane man; I fee not. Fourthly, instruments haue their effiency from vertue of the principall mouer; neither can the cuilnes of the Miniſter fruſtrate the vertue of Gods ordinance, in the making, or working of the facrament.

*Auguſt. in
Ioan. 1. 11. 5.*

Ancient Diuines haue exprefſed this in ſundry ſimilitudes; as by water that paſſeth through a channell of ſtone into a garden, though the channell it ſelfe receiue no benefit, becauſe of its owne indifpoſition, yet the garden is made fruitfull. So, &c.

*Auguſt. lib. 3.
cont. Cref.
Gram. cap. 8.
De Bapt. lib.
3. cap. 10.*

Againe, as in ſowing it matters not whether with cleane hands, or foule, the ſeede be ſown, ſo it ſelfe be good, the ſoyle fertile, receiue the heate of the Sunne, and benefit of rayne. So &c.

As the light of the ſunne is not defiled, though it paſſe through the dirtieſt place, ſo neither the dignitie nor vertue of Sacraments hindered by lewdnes of the miniſter.

v I Sam. 2.

And therefore though I loath ſuch Miniſters as by their lewd life cauſe Gods people to abhorre the Lords ſacrifices: yet I cannot ſee, with what comfort the people can reſuſe Sacraments for the ill demeanour of the Miniſters. Doth any man reſuſe a Kings Donation, becauſe

because a lewd Lawyer draws vp the conueyance; or deliuers it sealed in the name of the King?

But I hasten to the third branch, which is ignorance; and here thus propound the question; whether the negligence or vnabilitie of the Minister to preach, impeach the sufficiencie or efficacie of the Sacrament to the beleeuing communicant. This question hath long troubled the Church of God amongst vs, and yet disquieteth some men weake in iudgement.

I wish with my heart, our Church were so happy as to cut off occasion of this question, by furnishing it self with able pastours in euery congregation. But to the purpose. The negatiue seemes to mee most probable; and with all that heate of inueighing, I see not yet one argument soundly prouing, their actions nullities. And for my iudgement I propound these reasons.

First, it hath been proued that the ill life of the Minister preiudiceth not the sufficiencie of the Sacrament, therefore neither their ignorance: for it is as much required of a Minister that hee be ἀνιδωτός; vnreprouable in his life; as that hee be ἀδύνατος; able and fit to teach.

² 1 Tim. 3

Secondly, Baptisme hath been administred by some that had no calling to preach: yea, and that warrantably, and with Christs owne allowance the Disciples of Christ; before euer they were sent out to preach, administred Baptisme^a. And that this was before their sending to preach, appeares by this, that Christ himselfe began not publikely to preach: till *Iohn* imprisonment^b; and at this time when Christs Disciples baptized; *Iohn* was not imprisoned. Ergo.

^a Ioh. 3. 23.
Ioh. 4. 2.

^b Mat. 4. 12. 17.
^c Ioh. 3. 24.

Thirdly, some auncient Diuines are of opinion that those to whom *Peter* enioyned the baptizing of *Cornehus* and his company) were no preachers^d. (*Ambrose* saith) that *Peter* had not so much as Deacons vvith him,

^d Acts 10. 48.
Ambros. in Ephes. cap. 4.

• Ambros.
in 1 Cor. 1.

17.

him, nor did himselfe baptise *Cornelius*, and those with him, but commanded the brethren, which came vvith him from *Ioppa* to *Cornelius* to baptise: And the reason of his coniecture is more then probable; for as yet besides the seauen Deacons, there was none ordained: The same *Ambrose* his authoritie in this place • is not to be despised by men of the aduerse part, for as much as themselves alleadge him as authentical for them in the point of Bishops calling.

Other reasons will appeare in answer to the obiections of the aduerse part; which are on this manner.

First, every ministerie of the new testament, is a preaching ministerie, and therefore sacraments are nullities that are deliuered by no preachers; for Ministers onely can giue sacraments. *Ans.* First, it will trouble these men, I suppose, to proue that every ministerie of the new Testament is a preaching Ministerie: holding their owne

• 1 Cor 12.

- 1 Principles: For what thinke they of Deacons and gouerning Elders, must they also be preachers?
- 2 What of Doctors, who sure, if their description of preaching be found (as I thinke it is) come not within the compasse of preachers?
- 3 What of those *ἐκκλησιασταις*, which why I should vnderstand of assistant preachers rather then of assisting readers and ministers of Sacraments, I see no reason.

The consequence will not easily be proued; for be it granted that by Gods ordinance none should be ministers, but who are preachers, will it thence follow; that the action of a no preacher is a nullity? by Gods ordinance none should be a Minister, but who is a sanctified man; now if an vn sanctified man haue by bribery or fraud thrust into that holy calling, are his actions therefore meere nullities? ^{f?}

Mat. 23.

Their

Their second Argument whereby they prouethem no Ministers; is because they wait not on their offices: namely on preaching, the onely essentiall properitie of a minister.

8 Rom. 11. 6.
7. 8.

Ans. And doth this prouethem to be no Ministers by calling, because they neglect execution? Kings then are no Kings if they vse not the sword to punish; and their lawfull iniunctions are nullities to the subiect, because they faile in the principle worke of their calling. shew a disparitie betweene the two; or else learne, they may be Ministers by office that neglect the execution of their office.

Their third obiection is, that vnpreaching Ministers sinne in meddling with administration of Sacraments, because that is a pastorall function.

Ans. First, I demaund whether the action it selfe for the matter of it be a sinne in him; or is it his sinne onely because of the faultie manner of performing? If it be in the latter respect onely; that I am sure will not make his action a nullitie to vs; and that materially it is no sinne in him, methinkes is euident; because euery man in place of a pastour is bound to administer Sacraments; yea and by omitting any pastorall office he layes open himselfe to Gods wrath, come he in how hee will, whether ordinately, or by intrusion: for en euery pastour hath the Lord laide necessitie of doing pastorall offices. Secondly, it remaines yet to be proued, that administration of Sacraments is so appropriated to the person of the pastour, that no other but a compleat pastour may deale in it.

Certainely in the ancient church Deacons vvere assistants to the Bishops and Presbyters, in administration both of Baptisme and Eucharist.

And many tisse in the opinion forenamed, vse help of others in publike reading, praying, catechizing, who

*Ambros. de
officijs bib.
1 cap. 41.*

*Animad-
uers. in cont.
5. lib. 1. cap.
13. Bellar.*

by office are no pastours. Lastly, I would gladly haue this consulted of by my Brethren differing from vs in iudgement. What the word of God hath against this; *the ordaining and setting a part of some persons, to publike reading, praying, administration of Sacraments, who yet should not be permitted to deale in publique preaching.* Surely, some such order appeares to haue beene amongst the Levites and Priests of the old Tabernacle. And M. Iunius seemes to acknowledge the employment of Deacons this vway in the primitive Church, partly for ease of pastours; partly, for their owne triall.

With what varrant of the word they may be called to a Pastours office that know not how in some measure to diuide the word aright; I see not; but if some men lacking the gift of prophesie be admitted to some other inferiour subordinate seruice in the Church, I see not what the church doth herein repugnant to the scriptures, provided alwayes they possesse not the place of pastours.

Thus farre of these controuerfies, entred into as God can witness with my soule, not to iustifie the boldnesse or ignorance of such as haue without gifts thrust into the pastours office; but to remoue the vniust and causelesse scruples of vveake consciences; that deeming their actions nullities, haue almost resolved of rebaptization; and vtterly refuse Sacraments at the hands of vnpreaching Ministers. Their desire to haue true scales set to their pardon, I blame not; but their refusall of Gods scales for ignorance or negligence of the keepers, who can defende

To these may be added, that other *quere* betwixt vs and Brownists, whether a man may vvith comfort of conscience partake the Sacraments with those assemblies wherein open sinners are tolerated to participate

cipate; so that he shall not partake with them in their finnes, nor any way hinder his owne benefit by these and like workes of religion.

Here againe I could wish the executours of Church Discipline would be awaked, and not suffer the prophane drunkard and adulterer to touch things so holy. And my Brethren the Ministers to discern betwixt the precious and the vile: that the hearts of the righteous be not made sad by such promiscuous promising and sealing vp life to the wicked: howbeit, it should be farre from euerie honest heart; to separate from assemblies wherein such abuses are tolerated through negligence; or therefore to refuse to vse their owne right, because vsurpers vniustly intrude thereon.

For the question; be st Diuines both aunient and moderne thus resolute, that in assemblies, vvhether the word and worship of GOD is kept pure for substance, there may be a comfortable participating of Sacraments; yea though by conniueance of gouernors some inordinate walkers be admitted.

Reasons, some of them are these: First, *Paul*, prescribing an order of due preparation to sacraments, witheth vs to examine our selues, not others: now if hee had thought it vnlawfull to communicate with others that are vnworthy, he would haue giuen charge, with as great circumspection, to looke to others as to trie our selues: secondly, the same Apostle limites the crime and penalty of vnworthy receiuing, to the persons selfe that partakes vnworthily, *verse 29*. By vnworthy communicating he brings iudgement on himselfe not vpon others: thirdly, examples of Prophets liuing in corruptest times of the Church; yet not separating from the publike assemblies, where was the word of GOD, and ceremonies of Gods owne Institution; but in the midst

* Mat. 7.
: Ier. 15. 19.

* 1 Cor. 5. 11.
28. 29.

middest of a polluted people lifting vp pure hands and pure hearts vnto God: fourthly, practise of Christ & his Apostles, in extremitie of Pharisaicall licence and superstition; yet assembling to the same temple with the wicked themselves, vnto publique exercises of religion. More I will not adde. The obiections of the aduerse part shall haue a short solution; and so a passage to the next.

Obiect. They alleadge, 1 Cor. 5. 11. with such eate not: 2 Cor. 6. 17. Ifay 52. 11. come but from among them^m, touch no vncleane thingⁿ.

Ans. * Our Diuines thus answer; first, that the places some of them speake of fellowship with them in workes of darknesse^o, by comparing, Ephes. 5. 7. 11. secondly, that they are meant of private familiaritie or amitie with such; and thirdly, that onely as it tends to countenance them in their euill.

It is true saith * *Augustine*; that the Prophet said plainly, come out from amongst them, separate your selues, touch no vncleane thing. *Ego et intelligam quid dixit, attendo quod fecit*, by his fact hee expounds his speech. He said depart; to whom said hee it? surely to the righteous: from whom should they depart? surely from sinners and vniust. I enquire whether himselve departed from such, and I finde, that he departed not. Therefore hee meant otherwise, viz. then of a bodily separation: for sure hee would be the foremost in doing, that himselve commanded: he separated in affection; *oburgauit atq; arguit: continendo se a consensu, non tetegit immundum: oburgando autem exiit liber in conspectu Dei, cui neq; sua Deus imputat peccata: quia non fecit; neq; aliena qua non approbavit: neque negligentiam, quia non tacuit, neque superbiam quia in unitate mansit: Sic ergo fratres mei quotquot habetis inter vos, &c.* If you haue any amongst you laden with loue of the world,

1 Cor. 5. 11.
2 Cor. 6. 17.
Ifay 52. 11.
Ephes. 5. 7. 11.
Calu. Instit.
lib. 4. cap. 1.
Sect. 5.

* *August. de
ver. Dom.
secundum
Mat. cap. 18.
sub finem.*

world, couetous, periurors, adulterers, &c. as much as in you lyes improue them, that in affection and heart ye may depart from them. Reproue them, that ye may goe out from amongst them : and consent not vnto them, that ye may touch no vncleane thing.

Thus farre * *Augustine* against old Donatists, whose proud schisme Brownists amongst vs haue reuiued.

Yea, let God be true, and every man a liar.

The former conclusion is here proued by a reason, as I take it, a *fortiori* : God is true in his promise and couenant ; though euery man be in part vnfaithfull ; therefore the vnfaithfulness of some few in the church abolisheth not the fidelitie of God in his promise. The Antecedent is proued by a speech of *Dauid* P. The accommodation of this place is diuers, some referre it to *'Dauids* petition⁹, *wash me &c.* that thou mayest be iustified, *id est*: that thou mayest be acknowledged iust and true in thy promises. Some to *Confiteor*, I acknowledge my wickednesse, &c. that thou mayest be iustified. Some to *peccani*, I haue sinned, that thou mayest be iustified

And this sauing other mens better iudgement, I take to be the connexion agreeablest to the Apostles purpose, and the words of the obiection following.

Quest. Was this then *Dauids* end in sinning ? *Ans.* Not so: not *Dauids* end in committing ; but the Lords end in permitting his sinne: secondly, the particle (that) notes not alwayes the intention but the euent. *Us fit sensus*, I haue sinned by thy iust permission ; out of which sinne, this one thing hath followed, the illustration and magnifying of the glory of thy truth, in as much as euen to me dealing vnfaithfully in thy Couenant, thou keepest promise and mercie. And this mee thinkes first agrees with the Apostles scope, and hath an argument a *fortiori* to proue the conclusion of the Apostle; mans infidelitie

* *August.*
cont. *Donat.*
Verse 4.

P Psal. 51,
9 Verse 4.

infidelitie abolisheth not the truth of God, nay which is more it serues to illustrate and commend it, as one contrarie set by another: secondly, it suites with the obiection ensuing; which is this, our vnrighteousnes commends the righteousness of God.

Obser. I.

See we what may hence be gathered: first, I thinke it is hence soundly collected, that particular vnfaithfulness cuts no man off from the Couenant of grace: GOD is true in performing his promise, though euery man; yea his own children be in part vnfaithfull.

* *Bernard de*
Nat. & dig.
Amoris di-
mini, cap. 6.

patitur pecca-
tum non facit.

* *Rom. 7.*

* *Mal. 3. 17.*

Psal. 89. 32. 33.

Use.

Particular vnfaithfulness; I thus interpret; that which is showne in some particular acts of vnfaithfulness: as in *Dauids* adulterie and murther, &c. grosse fals, and such as deserued vtter reiection from Gods loue, yet through Gods pardoning mercy, no separating finnes: secondly, such as wherein the committer is in part a patient as * *Bernard* interpreteth; because with the whole heart he sinneth not, but hath euery some relictation against the temptation; some dislike after the committing: See the reasons.

Therefore they are iniurious to the comfort of Gods Saints, that teach euery grosse sinne wasting the Conscience, to throw them for the present, vtterly out of Gods fauour. It is true that till repentance, sense of fauour is lost: yet euen then when the Lord turnes towards vs the anger of his countenance, is he a gracious God and father vnto vs. Yea, his very anger ariseth from loue, and tends to good.

Now if any should hence embolden himselfe to commit sinne; let me say what I thinke; hee giues euidence that he neuer yet came within Gods Couenant, but if by infirmitie any haue been ouertaken; let him not from particular slips conclude his throwing out of the Couenant; God is still a father, and Christ an aduocate.

* *Ioh. 2. 1. 2.*

That

That thou mayest be iustified, &c.] Very sinne it selfe turnes in the illue to the glorie of God: had we euer had so glorious a monument of Gods power and iustice, had not *Pharaoh* in his pride and obstinacie proposed to Gods command^u? It was *felix culpa*, saith *Gregory* of *Adams* fall (iudging of it by the illue) that made way for such a redeemer as was Christ the Lord. In a word; God glorifies his mercie in pardoning, his iustice in punishing, his power in ouer-ruling, his wisdom in ordering the very sinnes of men and diuels.

Obfer. 2.

^u *Exod. 9. 15. 16*

May he not then, without impeachment of his goodnesse, permit sinne to be? that knowes out of it to bring so much glory to himselfe? It is true that *Augustin* hath, the omnipotent God would neuer so much as suffer euill to be done, but that he knowes to bring good out of euill.

Vse.

There is nothing so absolutely euill, but eyther hath or may admit some respects of goodnes. And whether they more dishonour God, that teach an idle speculation of the euill deeds of men, and erect a power of committing sinne, countermaunding Gods power in preuenting it, or they that ascribe to him a voluntarie permitting of it for his owne glorie, let Gods Church iudge.

Verse 5. *Now if our vnrightheousnesse commend the righteousnesse of God, what shall wee say? Is God vnrightheous which punisheth? (I speake as a man)*

Verse 6. *God forbid: else how shall God iudge the world?*



Ow follow certaine obiections, occasioned by this present doctrine, and allegation out of the Psalme. *Ob.* If this be so (as thou seemest to alleadge out of *'David*) that our vnrighteousnes, commend, *it self*, sets out, and makes more conspicuous the righteousnesse and fidelitie of God; then is God vniust that punisheth for vnrighteousnesse.

Ans. Of three members; first, a Caution: *I speake as a man*; that is, in person of a carnall and prophane man: secondly, a detestation; *GOD forbid*: thirdly, confutation of the consequent; by a reason from the act or office of God; *God is not vniust*; for then could he not be iudge of the world. &c.

In this obiection note we two things: first, the manner of propounding: secondly, the substance of it: manner, by way of question; and that after a sort interrupted in the very vtterance: the Apostle me thinkes, therein residing the state of godlesse cauillers against Gods truth.

How they are sometimes appaled and euen at a stand in vttering their blasphemous conclusions. Reasons: first, naturall conscience sometimes is weakened in them: secondly, remembrance of iudgements inflicted on others causeth trembling: thirdly, GOD himselfe sometimes immediately strikes with feare.

And

Obser.

* Rom. 2. 15.

* Ioh. 15. 21.

Vse.

And it were to be wished they had grace to stop; where conscience checkes; that if the minde haue had libertie to conceiue, the tongue yet may be bridled from vttering blasphemies, which conscience recoyles against: how often, doe I perswade my selfe, haue our aduersaries of Rome such controuersments, while they are labouring to make Gods truth odious, by deducing thereout blasphemous inferences? it is fearefull to breake through impediments that GOD layes in our way to withhold from sinne.

Substance of the obiection. If our vnfaithfulness serue to illustrate Gods truth, and to make it more glorious; then is GOD vniust that punisheth vnfaithfulness. But the first is true: *Ergo*. Now the direct answer is not here exprest by the Apostle, partly for that the cauill was so odious, that it required rather detestation, then answer; partly because the answer was so obuius, that any man might frame it; see we vvhath it is: the answer is on this manner, that it followeth not, because that the illustration of Gods glorie flowes not from our sinnes, eyther by nature of them, or by intention of the committer, but by accident rather. See wee therefore a little how sinnes set forth and commend Gods truth, and promote his glorie. *Ans.* First, as one contrarie sets forth the nature of another, by comparison and *inxta-position*. Sicknesse commends health, peace, warre; and mans vnrighteousnesse Gods righteousness, thus onely by making it appeare more glorious; when they are compared together. Health receiues no bettering from sicknesse naturally, yea rather it ouerthrowes it: so secondly by accident, because GOD takes occasion thereby eyther to show mercie in pardoning, or iustice in punishing.

Whence

Obfer.

7 Rom. 2. 23.

8 Ifay 40. 6. 7.

Gen. 50. 20.

9 Auguft.

quæft. fuper

Exod. quæft.

79.

Ufe.

a 1 Theſſ. 2. 16.

b Phil. 1. 12.

c Rom. 8. 18.

d Heb. 12. 11.

Whence followeth this doctrine:

That though mans vickedneſſe redound in the iſſue to Gods glorie, yet is GOD juſt in puniſhing it.

Reasons: firſt, ſinne in its owne nature tends to Gods diſhonour: ſecondly, the ſinner in it intends not to honour GOD^a. * *Auguſtine* ſhows how in wilfull murder, though it be true, that GOD after a ſort giues the innocent into the hand of the ſlayer, yet God is juſt, and the murderer, doinge the ſecret will of God, is juſtly puniſhed.

Deus non niſi iuſte, homo autem penâ dignus; non quia illum occidit quem deus nollet occidi: ſed quia per iniquitatem. Non enim miniſterium Deo iubenti prabit, ſed ſua maligne cupiditati ſeruiuit. In uno igitur eodemq; factò; & Deus de occultis aq̃uitate laudatur; & homo de propria iniquitate puniunt, &c. hee addes the inſtance of Iudas, vt alibi.

Therefore let no man pleaſe himſelfe in this that his euill deedes haue turned in the euent to the glory of God.

It is true that there is not the lewdeſt action of the prophaneſt miſcreant, but GOD brings ſome good out of it: their iudgement is neuer the leſſe, notwithstanding GOD be thereby accidentally glorified. There was neuer more helliſh ſinne then that of the Iewes in crucifying the Lord of glorie; nothing by which God euer reaped greater glory then by the death of his Sonne: yet is the wrath of GOD come vpon them to the vtmoſt^a: and that moſt juſtly.

It is true that *Pauls* bands turned in the iſſue to the furtherance of the Goſpell^b: yet woe to that Lyon that bound him. True, that perſecutions of Gods children turne to their benefit^c, bringing quiet fruit of righteouſneſſe^d: working vnto them an incomparable

table waight of glorie : yet shall God in his iust iudgement recompence tribulation to them that trouble his : but proceed we in the Text.

^c 2 Cor. 4. 17.

^f 2 Thes. 1. 6.

In the Apostles answere , occurs first this Caution : I speake after or according to man : ~~fully~~ not in mine owne person ; as if I cyther approued or deuised such a deduction ; but I Anticipate onely the cauls of prophane carnall men ; readier to blaspheme then to beleue the truth.

So charie ought Gods children to be in obiection against the truth , and euen in propounding the cauls of others , neuer to owne them for theirs ; such protestations were seasonable in ~~the~~ scholasticall disputations ; especially where rude nouices are admitted to be Auditors ; I speake what I know , the verie omission of such cautions , and ouer great heat in pressing obiections , though but personately , hath tainted the iudgements of some through their ignorance.

Secondly, his detestation. *Ab sit* : God forbid ; the forme of Apostolicall detestation : and as *Casertane* saith ; it shewes how hee euen abhorred to heare mention of the iniustice of God. And should teach vs not vvithout trembling and detestation to reiect cauls especially blasphemous against GOD , and iniurious to his truth : instances in this Epistle are diuers.

And if there were no other thing to proue our key-cold loue of Gods truth , and zeale for his glorie ; this one were sufficient ; our lenthitude in reproving those many blasphemies of Gods holy name , which in company of prophane men we cannot but heare.

Thirdly, his confutation : (*else how shall God iudge the world.*) The manner of answere may in logick seeme absurd , but is in Christianitie the best that can be

shaped to denyers of principles; neither was it want of skill that made the Apostle deny the conclusion; but Wisedome rather to direct Gods children, how to carrie themselves towards such as question vndoubted principles: still hold euident truthes, yea though thou know not how to asloyle doubts rayfed by men of corrupt mindes and destitute of the truth.

In Philosophy it is receiued, not to dispute against such as deny principles; in Diuinitie it is most safe especially for meaner men; to hold conclusions euidently taught in despight of all cauillsome premisses.

If any shall question the being of my G O D, in whom I liue, moue, and haue my being; whom, if I were blind, I may euen palpably fee: I may perhaps pittie his Atheisme, and deplore the abuse of wit, but shall choose to confute rather with a club, then with an argument, though plenty want not. If *Arians* or *Antitrynitaries*, shall oppose against the Trinitie of persons in the vnitie of Diuine essence, detest their blasphemie; but though their contradictions seeme neuer so plausible and vnanswerable, hold still the conclusion that there are three bearing witnesse in heaven, and that these are one &c.

¶ 1 Ioh. 5. 7. &c

Verse

Verse 7. For if the veritie of God hath more a-
bounded through my lye vnto his glorie, why am
I yet condemned as a sinner.

Verse 8. And (as wee are blamed, and as some
affirme that we say) why doe we not euill, that
good may come thereof? whose damnation is iust.



Vt see wee here other cauilling in-
ferences from the same grounds:
The Apostle brings in the cauiller
thus yet inferring: If Gods truth
hath been much more abundant-
ly manifested by my lye, and vn-
faithfulnesse to his glory, not onely
God shal be vniust in punishing, but God and man both
iniurious in censuring my action of sinne, yea more
then that; these euill things (as they are deemed) should
be exhorted vnto and done as good, that so great a
good as Gods glorie might come thereby: This the
obiection; answer followeth; first, these are but slan-
ders and scandalous imputations; for we teach no such
thing, neither will these conclusions follow vpon our
doctrine; secondly, by denuntiation of iudgement,
their damnation or iudgement is iust. The direct an-
swere to all these cauils see in *verse 5.* they haue all a
manifest *fallaci accidentis.*

Obserue the common lot of Ministers to be subiect
to slanders (as we are slandered^{b.})

Reason; thorough our sides Sathan wounds the
truth; and by disgrace of our persons aliens from re-
spect of our doctrine.

Let neither Ministers nor people thinke it strange if
this betide vs at this day^{i.} The diuell is still a Diuell;

Verse 8.

Obser.

^b Acts 24. 5.
Ier. 15. 10. &
18. 18.

Use 1.

ⁱ Mat. 5. 10.
11. 12.

^k Apoc. 12. 10.*Use 2.*^l 1 Tim. 5. 19.*Obfer.*^m Mat. 5. 19.ⁿ Rom. 3. 31.
Rom. 9. 14. 19.
&c.

• Mat. 12. 36.

as the accuser of the brethren ^k: so especially the slanderer of the ministerie.

Be not hastie to admit an accusation against an Elder ^l: nor vnder two or three witnesses and those authentick. The reason of which caueat, is thus given by some; for that Sathan hath speciall enuie at such, and none more exposed to calumnyes then they, none whose disgrace brings greater prejudice to passage of the truth.

As our persons escape not slanders; so neither our doctrines scandalous imputations. Christ accused as a destroyer of the law ^m: what neede wee seeke further then our owne experience? hee that hath leasure, let him see that *sarraginem blasphemiarum* scraped together by *Kellysson* out of *Bellarmino* against not ours, but *Pauls* doctrine of Predestination; certainty of saluation, iustification by faith onely, &c.

This onely let me admonish our people, as not to be offended at this when it falls out, so withall to compare what wee teach of these Articles with the writings of the Prophets and Apostles, yea this withall let mee more say, that the cauils against our doctrines are no other then what Gods spirit hath preuented, and plentifully answered in the scriptures ⁿ.

And let these slanderers well waigh what the Apostle here speaks of their issue; (*their damnation is sure*) and sure if for idle words wee are countable ^o, how much more for blasphemies against Gods holy truth ^p?

Verſe 8. And (as wee are blamed, and as ſome affirm that we ſay) why doe we not euill, that good may come thereof? whoſe damnation is iuſt.



Et vs doe euill that good may come of it.

This reſolution here reſproued, affords vs this inſtruction:

That euill may not be done, that good may come of it: no not the leaſt euill to procure the greateſt good? Will you ſpeake wickedly for Gods defence, and talke deceitfully for his cauſe? may I not lend God a lye for his glorie? much leſſe doe any other euill, for any other good whatſoeuer. *Sauls* pretended intention vvas good, yet his action cenſured of rebellion, and compared with the ſinne of witchcraft⁹; and how did Gods wrath burne againſt *Uzzab*, notwithstanding his zealous intention, to preſerue the Arke from falling^r.

What Apologie therefore can Papiſts haue for their varranting rebellions and treaſons againſt Princes hereticall, as they tearme them. and tyrannous? And how will the reference and ordering of ſuch foule actions in *Deum*, and good of the Church warrant ſuch attempts to conſpiratours? It is a good ſaying of *Caietane*, vpon this place; *ſecundum ſanam veramq; doctrinam peccata non ſunt eligenda vt media ad quemcumq; bonum finem*. Heare his reaſon. *Quia ſuaſe naturā repugnat peccato quod ſit eligibile; & propterea nec propter ſe nec propter aliud bonum eſt eligibile*. And if no ſinne, ſure then not the murder of the Lords annointed, howſoeuer hereticall; tyrannous, excommunicate.

^p Iob. 13. 7.

⁹ 1 Sam. 15. 20.
21. 23

^r 2 Sam. 6. 7.

vſe.

yf

I say nothing of the whole frame of their religion, that hath no other foundation in the world much of it, but good ends and intentions; such as are stirring vp of deuotion, alluring of the people, abating of corruption, and see in what esteeme such wise ordinances are with the Lord.

Now I could wish our people had this principle thoroughly fastened in their vnderstanding; that good intentions make not good actions, and that as well the meane, as the meaning must be good: if wee desire to haue our actions pleasing vnto God. Sathans aduantages are many from hence; euils by this meanes being not onely bouldly committed but stoutly defended.

I will passe from this place with a question or two; first, what if two euils be propounded? may not the leest be chosen to auoide the greater? *Ans.* Euils are of two sorts: first, euils of paine: secondly, euils of sinne: If both be euils of paine, the olde rule is *E malis minimis*, though perhaps there are cases, wherein it is not safe to be our owne caruers. If both be sinnes, the rule is this: *E malis nullum*: no not the least to auoide the greatest. *Caietane* reasons well, if no euill may be done that good may be procured, much leise that euill may be auoyded: seeing that to auoide an euill is a leise good, then to procure a thing truly good.

Secondly, what if euils of both natures offer themselves; perhaps a little sinne (if any may be little) and a great paine? as an officious lye or cruell death, may not the lye be aduentured, that death may be auoided? *Ans.* If thou mayest not lye for Gods glorie, much leise for thine owne life, that should be as dung vnto thee, compared with the glorie of God.

May sinnes be tolerated to auoide inconueniences? as vsurie to maintaine traffique; Idolatry to preserue peace

⁵ Col. 2. 21. 22.

23.

¹ Mat. 15. 9.

¹⁰ Mic. 6. 8.
¹ Ioh. 16. 2.

² 1 Sam. 14.
13. 14.

⁷ Ioh. 13. 7.

peace of kingdomes, &c. *Ans.* This rule well weighed sufficiently alioyles these doubts; whatsoeuer sinnes we haue power to hinder, and hinder not, become ours by iust imputation^a. And for toleration of strange worship, if it hath been the blemish of good kings to tolerate instruments of Idolatrie, though not the vse of them; if secondly, commendation of others to remove them; if thirdly, *A/sa* did well in not tolerating his mother to haue her Idol^b: if fourthly, he & others be commended for commanding and compelling their people to serue the Lord, and to doe after the law and the commandment^b; mee thinkes they cannot scape blame that tolerate euils so odious: and I could wish all Christian poliriques to consider, that righteousness is the best vpholder of states, and transgression in the issue proues their ouerthrow^c. May a lesse sinne be tolerated, to prevent a greater. *Ans.* where meanes are not to hinder both^d: though in *Moses* perhaps there was something extraordinarie: and that onely till God giue meanes and opportunitie to reforme all.

Thus farre of these cauils by way of digression; of purpose vsed by the Apostle, to prevent the scandall of weake, and stop the mouthes of prophane cauillers.

This wisdom let it be imitated of vs all in our ministerie, in doctrines that may by mistaking proue offensive; prudently prevent whatsoeuer a cauiller may object, though sometimes wee be censured to shake hands with our Text.

^a Neh. 13. 17.
18.
Ezech. 18. 13.

^b 1 Reg. 15. 13.

^b 2 Par. 14. 4.
& 34. 31. 32. 33

^c 2 Par. 15. 2.

^d Mat. 15. 8.

Verse 9. *What then? are wee more excellent? No, in no wise: for wee haue already promed, that all, both Iewes and Gentiles are vnder sinne.*

Verse 10. *As it is written, There is none righteous, no not one.*

Verse 11. *There is none that vnderstandeth: there is none that seeketh God.*

Verse 12. *They are all gone out of the way: they haue been made altogether vnprofitable: there is none that doth good, no not one.*

Verse 13. *Their throte is an open sepulchre: they haue vsed their Tongues to deceit: the poyson of aspes is vnder their lippes.*

Verse 14. *Whose mouth is full of cursing and bitterness.*

Verse 15. *Their feete are swift to shed blood.*

Verse 16. *Destruction and calamitie are in their wayes.*

Verse 17. *And the way of peace haue they not knowne.*

Verse 18. *The feare of God is not before their eyes.*



Et vs now proceede to that that followeth; *verse 9.* Where the Apostle preoccupates what Iewes might inferre vpon his former concession of priuiledges graunted them about the Gentiles. *verse 1. 2. Ob.* Thus much then you grant; that Iewes haue something more then Gentiles; and therefore are not equall in the case of iustification. *Ans.* Not so; saith the Apostle, for we haue

haue already proued, that all both Iewes and Gentiles are vnder sinne.

First, see we how this seeming contradiction may be reconciled, the Iewes haue preheminance about the Gentiles many wayes, and againe, Iewes excell not Gentiles. *Ans.* Both true in diuers respects: if wee regard fauours vouchsafed of God; so Iewes exceede Gentiles; if wee view them in nature, and consider them in the point questioned of the breach of the law; so no oddes betwixt Iew and Gentile; for all are equally vnder sinne; all equally therefore excluded from possibilitie of being iustified by vvorkes: This is the plainest reconciliation; though there be others conceiued in other tearmes.

Now whereas Iewes so readily take hold of vvhath *Paul* grants, touching their preheminance. Obserue wee how propense our proud nature is, to owne her excellencies, though hardly brought to acknowledge infirmities. Reasons, First, nature sicke of selfe-loue; and loth to seeme nothing in her selfe; the lesson hard to deny our selues: Secondly, and the cunning diuell first wounded in himselfe by pride; labors by pride to keepe possession against grace; GOD resisteth the proud: this is well knowne to the Diuell.

This may wee easily take our selues withall euer by a little obseruance; labour wee to correct it, by dwelling vpon meditation of naturall frailty.

The Lord vsfeth these meanes to remoue it: first, Affliction after greatest fauours^b; secondly, permitting graces to ebbe and flow in vs: thirdly, sometimes leauing vs to our selues, that by experience of frailtie we may learne to beare lowly conceits of our selues in nature.

For this cause let vs consider the obseruation this verse next affordeth, that is, that whatsoeuer difference

Obfer.

^c Luke 18. 11.
12. 28.

^f Mar. 16. 24.

^g 1 Pet. 5. 8.
V/c.

^h 2 Cor. 12. 7.

ⁱ Mar. 26.

Obfer.

grace

grace or providence hath put betwixt vs, in this we are all equall, whether Iewes or Gentiles, bond or free, king or beggar, if wee be sonnes of *Adam*, wee are all vnder sinne. That fountaine hath poysoned all the streames thence issuing. Now so wee are said to be in three respects: first, vnder guilt of sinne: secondly, vnder curse of sinne: thirdly, vnder raigne of sinne.

The two first are here chiefly meant^k, and the glose of Rhemists, that will haue this saying of *Paul*, and the testimonies annexed, to be restrained to the multitude and more part of the Iewes, not vnderstood of every particular; as *Zacharie* and *Elizabeth*; the blessed Virgin, and others, is absurd; for who can imagine *Paul*, or rather Gods spirit so bad a logitian, as out of a particular to conclude a generall.

No Iew can be iustified by the law; for the most part of them are vnder sinne: is this trow we *Pauls* best logicke?

Ob. Zacharie and Elizabeth &c. were iust. *Ans.* by grace, not by nature, whereof the Apostle here concludes. And *Pauls* wisdom is obseruable, reckoning himself amongst these that excell not by nature though God had by grace, put difference betwixt him & others.

Now brethren this state of our nature, let vs all take notice of; and labour, not onely to acknowledge it in our iudgement; but euen to feele it in our hearts: first, it is that must be in vs before wee can be fitted for grace^l: secondly, it hath a gracious promise of refreshing, *vs supra*^m; thirdly, lacke of it hindereth all solide comfortⁿ: fourthly, the first step to Gods kingdom^o: Meanes, first, view our selues in the looking glasse of the law^p: it is the end why it is giuen, to shew miserie, by reason of sinne; and to implead vs guiltie before Gods iudgement seate^q: secondly, apply to our selues the curses, which are without partialitie threatned to every trans.

^k Rom. 5.12.
Gal 3.9.10.
Ephes. 2.3.

U/s 2.

^l *Isay* 61.1.2.
Mat. 9.12.&c
11.18.
^m *Mat.* 5.3.
Isay 57.15.
ⁿ *Luke* 1.5.3.
^o *Acts* 2.37.
^p *Iam.* 1.25.
^q *Rom.* 5.10.

transgressour, for every transgression^r: thirdly, consider of how pure eyes the Lord is^s: how hee hates iniquitie^t: and suffers no transgression to passe unpunished^v: hath appointed a day wherein to iudge the world in righteousness^{vv}: brings euerie worke to iudgement, and every secret thing whether it be good or euill^x: fifthly, aske but thine owne soule, thou hast a thousand witnesses in thine owne bosome of this guiltines and subiection to the curse of sinne. Conscience (if it be not seared) I perswade my selfe trembles, in most men, at the sight of particular hearing, of generall iudgement^y: if seared, this a heauier iudgement^z: and it selfe an argument of our being still vnder sinne^z:

Lastly, I vvould but know thercafon, vvhy amongst men in their pure, or rather impure naturals, the doctrine of the law is so distastefull, as in experience ministres finde? No doubt conscience in them guiltie of transgression, flies that arraignment^b.

Hence learne we to cleare Gods iustice, in iudgements executed vpon such as to the ignorant, seeme innocent. *Exempl.* We reade of a iudgement executed vpon *Adam* and his children, for reseruing part of what GOD had deuoted to execration.

With what iustice, saith an Atheist, dies the infant for the fathers sinne? *Ans.* Many answers are giuen: first, that it was a worke of Gods absolute *ἐξουσία*, for terrour of others: secondly, that children are parts of their parents, and in them their parents are punished: thirdly, some, that perhaps they sinned by concealement; the scripture nowhere mentioning that they were infants: fourthly, let it be granted they were infants, yet were they sonnes of *Adam*, and therefore vncleane^d: and as *Paul* here speakes, vnder sinne.

That God defers execution of wrath, but for the least

^r Gal. 3. 10.

^s Hab. 1. 13.

^t Psal. 5. 4.

^v Heb. 2. 2.

^{vv} Acts 17. 30.

^x 12. Vlt.

^y Acts 24. 26.

^z Exod. 7. 3.

^z Ephel. 4. 18. 19

^b Acts 24. 26.

27.

U/c 2.

^c Ioh. 7. 24. 25.

^d Ioh. 25. 4.

Psal. 51. 5.

least moment, it is his great mercie; that hee inflicteth death at any time vpon men vnder sinne, what iniustice is it?

Ite 3.

e Luke 23. 41.

*Verse 10. 11.
ad ver. 19.*

bc

Let it teach vs not to murmure against God in our afflictions; be they neuer so violent, wherewith the Lord afflicteth vs; if we consider our estate naturall; wee shall be forced to say of our crosse as the theefe of his punishment: wee are iustly here; and receiue things worthy of that we haue done.

Here followes prooffe of that formerly taught; that all sonnes of *Adam*, whether Iewes or Gentiles, are vnder sinne: it is taken from place of testimonies, our of the Psalmes and Prophets, as the margine well notes them: touching accommodation of these testimonies to the Apostles purpose: some doubt there may be made, in as much as the Prophets, *Dauid* and *Isay*, seeme to apply them to particular persons and times. Some answer; that these being the purest times of the Iewish church, vnder *Dauid* and *Ezekiah*, they may well conclude the rest, by an argument from the greater to the lesse: secondly, some, that *Paul* meant to proue his purpose, by induction of particulars, which vpon the former ground of the puritie of these times, more then of other, he brake of, thinking the purpose by these particulars sufficiently proued; but thirdly, it is apparant to him that reade the Psalmes especially, that they are vniuersallie to be vnderstoode of all persons and times. *Vt Psal. 14.* &c. To which let this be added; fourthly, that howeuer some particulars of actual sinnes, shew not themselues in all and euery man, yet the fountaine and seede, as it were of all, is in all men, none excepted; and by these particulars that wee see eminent in some, we may see to what we are all inclined, were it not that the Lord by grace, eyther restraines, or corrects.

But

But here let vs obserue, how all men naturall are in all parts subiect to all sinnes.

Consider but the testimonies alledged, and you shall see an Anatomie of the whole man naturall; I spare particularly to handle them, for that they are ~~ob-~~ ^{erious} ~~ious~~ to the considerate reader.

This onely consider, how hee iustly taxeth vs of vvant of all goodnesse: pronesse, and execution of all euill, &c.

Ob. If any shall say that euen in men naturall, we see abstinence from some euils, performance of some good duties, and as euerie earth beares not euerie weede; so neither is euerie mans heartfull of all sinnes.

Ans. That any man is exempt from any one sinne, and extremitie thereof, it comes not of nature, but of restraining graceⁱ; man is borne (saith *Iob*) as a wilde asse colt in the wildernesse, and as the horse rusheth into the battell, so a naturall man, more then it pleaseth God to bridle, runnes headlong into all extremitie of prophanenesse².

And this should teach vs iealousie and watchfulnesse ouer our owne hearts, that no man presuming of any power in nature, throw himselfe into temptations; but pray God daily, not to leade vs into them^b: fearefull are examples euen of Gods Saints, this way: see *Peter*ⁱ, and *Salomon*^k: sundry particulars might be instanced.

That one I vvill presse vvich is common in practise at this day; regardlesnesse of choysie in marriage; the common enquirie is how beautifull how vvealthie, how friended; religion that should principallie be eyed, not once thought of: they hope, though neuer so prophane or superstitious, to be a meane to gaine them. It is a holy speech of *Nehemiah*, *Cap. 13:6.* vpon this occasion; did not

Salomon

Obser.

ⁱ Gen. 20. 6.

² Ephes. 4. 18.
Ise 1.

^b Mat. 26. 41.

ⁱ Mat. 26. 33.

^k 1 Reg. 11.

70. 71. 74.
1. 2. 4.

Salomon king of Israell, sinne by these things? yet among many Nations there was none like him; for hee was beloued of his GOD, and GOD had made him King ouer Israell, yet strange women caused him to sinne: Compare 2 Reg. 8. 12. 13. see an exhortation, *Phil. 2. 12. 13.*

Use 2.

best

¹ Mat. 15. 19.

^m Gen. 10. 6.

Use 3.

ⁿ Gal. 6. 1.

Lam. 3. 1.

If GOD hath exempted thee from dominion of any one sinne; let his grace haue the glorie; thou seest euerie day examples of detestable transgressions, thefts, murders, treasons, adulteries, &c. out of question they are the least streames that issue from a gracelesse heart: In them as in a looking glasse, thou mayest see thine owne nature: Let euery grosse sinne seene in another, be vnto thee a Sermon of thankfulness vnto God; by whose grace thou hast been vpholden and kept from like enormities^m.

Fear to insult ouer the sinnes of others; rather pittie their forlorne nature; and if Brethren; in meekenesse restore them, considering thy selfe that thou also mayest be temptedⁿ.

Verse 19. Now wee know that whatsoever the Law saith, it saith it to them which are vnder the Law, that euery mouth may be stopped, and all the world be culpable before God.



NOW this verse the Apostle preoccupies the exception of the Iewes *Ob.* These testimonies conclude not vs, but Gentiles. *Ans.* First, the records out of which they are drawne proue the contrarie; that Iewes especially are here meant: what soeuer the law saith, it saith to them in the Law: but

but these things the law saith, therefore Iewes who onely had the giuing of the Law °, here especially are intended: secondly, *a fine*: the end of these and like speeches in scripture, is *that every mouth may be stopped, and the whole world be culpable before God.* But except Iewes be here concluded; their mouthes are not stopped. *Ergo.*

Sense. What the Law saith: Law: ^{that is} ~~first~~ Scripture; Synecdochically; as *Psal.* 19. & 119. &c. to them in the law, that is, to that people to whom God gaue his word written; such were Iewes^p.

Now that wee may here obserue is; how desirous nature is to shift off from it selfe the stroke of the word of God °: especially where it censureth and condemneth of vnrighteousnesse; first, such hypocrites are we by nature; secondly, and so desirous to seeme something, more then our brethren.

This that we haue dayly experience of in our ministerie; let a Minister deale in reproofe of any particular sinne, our peoples vse is to share out to others their portion; he met with such a one and told him his owne; vvhereas alas, if we had wisdom to propound the question, as the disciples in that indefinite speech of our Sauour, *one of you shall betray mee*, and aske, is it I? vvee should finde our selues the person meant; at least by what is reproofed in others; might see old *Adam* reproofed in our selues; and take occasion by correction of other mens breaking out into action, to bewaile and striue against our owne inclinations.

For this cause, consider wee, what the Apostle addeth; *what the law saith, it saith to them in the law*; to them onely and to them all; vnderstand it generallie; first, of prescription: secondly, reproofe: thirdly, inditement: fourthly, of commination: fifthly, condemnation. Duties equally prescribed to all; breaches of duties

• Rom. 9. 4.

p Rom. 3. 2.
Psal. 147. 19. 20

Obfer.

° Ioh. 9. 40.

Vse.

Obfer.

duties equally reprov'd in all : transgressions equally accus'd in all : punishment equally threatn'd to all : sentence of death equally pass'd on all that transgress.

^r Gal. 3. 10.
I se.

And I could wish, and doe pray, this might sincke into the mindes of those, that pleade exemption from obedience, and fondly expect immunitie from punishments threatn'd in the law. Who is the Lord (saith *Pharaoh* prophanely) that I, a King as I am; should heare his voice, and let Israel goe?

^r Exod. 5. 2.

Thus minded as *Pharaoh*, alas, how many are there? Devotion is fit for Church-men; and religion for idlers, that haue nought else to doe; *Amaziah* vwill haue *Amos* dismitted from *Bethel*: sinnes in the countrey, are no sinnes in court. Prophecie in *Judah*, &c. would G O D this corruption stay'd onely in Kings Courts; though they also should remember their Lord is in heauen; that *Rex Regum* and *Dominus Dominatum*; whose law imperiall, reproveth, accuseth, threatneth; condemneth the sinnes of all without partiality.

^r Am. 6. 12. 13.

That every mouth may be stopped, &c. whether this, *ivz*, *That*, declare the intention of God, in thus convincing vs of sinne by the law, or the event onely, there is some doubt, it is sometimes put for *wise*, so *that*; a note of illation rather then of intention.

I haue in the Analysis interpreted in the first sense, with other expolitors; and leaue it *in medio*; because the oddes is not much in the substance of the conclusion. *Every mouth might be stopped Metaphora*; that is, that all men might be put to silence, for any claime they can make to righteousness or saluation by the law; or as others, from boasting of their own righteousness as *verse 27.* or for iustifying themselves in Gods sight.

that is

And all the world. ^r *First*, not Gentiles onely but Iewes also, all sonnes of *Adam* be obnoxious or culpable

pable before God. ὑποδίκω; impleadable as guilty of transgression, and so subiect to condemnation.

Now hath the Lord sufficiently convicted vs of transgression, and stopped the mouths of all men from clayning righteousneise by the law? Then how dares flesh and bloud, open their mouth once to plead for iustification by the law? why doe wee not rather lay our hand vpon our mouth, and supplicate to our iudge; be our righteousnes in shew neuer so great? are we so loth to be beholden to our God for righteousnes? had we rather magnifie the power of Nature, then transcribe glory of righteousnes and saluation to the grace of our God? Surely, saith *Paul*, they must iudge, accuse, condemne themselves, that will escape the seueritie of Gods iudgement w. ὑποδίκω; impleadable as guilty; and subiect to condemnation; that this is the state of all men, see testimonies^a: and if there vvere nothing else, yet that trembling of the conscience at the least euidence of Gods wrath, vvould sufficiently euince it^y: and Examples. *Gen. 4. 13. 14. Mat. 27. 4.*

Now Lord that wee had eyes to see, and hearts to feele this miserie wherein we are by nature^a: wee had gone a good step towards our happineise^a: and let vs all pray God to giue vs that eye salue of his spirit; to see how miserable, wretched, poore, blinde, and naked vve are by nature^b.

Vse.

^a Iob. 9. 15.

^{yy} 1 Cor. 11. 32

^a Gal. 3. 10.

^y I say 57. 20. 21

Vse.

^a Ephes. 2. 3.

^a Mat. 5. 3. 4.

Luke 18. 13. 14.

^b Apoc. 3. 17.

Verse 20. *Therefore by the workes of the law shall no flesh be iustified in his sight for by the law cometh the knowledge of sinne,*



Et vs now proceede, *Therefore by the workes of the Law, &c.* The assumption of the principall syllogisme is here concluded: first, that by workes of the law no man is, or can be iustified in the sight of God; where a new reason is added; from a contrarie use and effect of the law: *by the law cometh the knowledge of sinne.* In the words are two things; first, a conclusion; *no flesh shall be iustified by the workes of the law in the sight of God*: secondly, a reason, confirming the conclusion: *for by the law cometh the knowledge of sinne.* Wee will a little at large explaine the conclusion; that the state of the question betwix vs and iusticiaries, may the better be perceived. *What flesh? What iustified? What workes of the law?*

^c Joh. 4. 14.

^d Gal. 3. 17.

^e Joh. 3. 6.

Flesh in Scripture synecdochically sometimes signifies man at large ^c: sometimes corruption of nature drawne by *Adams* fall ^d: sometimes mans nature with the corruption adioyned ^e: the first and last sense, are pertinent to this place. *No flesh*, that is, no man; as *Psal.* 143. 2. to vvhich place the Apostle seemes to allude.

All] *No flesh*; vvee may vnderstand it formally, and so it implyes a reason for the conclusion: as if hee should say, no man can be iustified; because euery man is flesh: that is, corrupted with originall sinne.

Shall be iustified.] In the right explanation of this terme, lyes almost the vvhole substance of the controuersie.

Our

Our aduerfaries vrging the Grammatical Etymology, take it Physically and with them, to be iustified, is to be made righteous by infusion of habituall righteousness.

They vrg: first, *Grammar Etymologie*: secondly, *Texts of scripture*: thirdly, *Equipollences*, or explanations by other tearmes.

Iustificare, signifies to make righteous, as the composition shewes; *Ans.* first, let that be ycelded, doth it thence follow that this making righteous, is by infusion of habituall righteousness? Secondly, *Bellarmino* himselfe in another place blameth those that vrg Grammar against receiued vse of words: *de poenitent. lib. 1. cap. 7. In eo errant multi* (saith he) *quod vocum significati-nes ex Etymologia potius ducunt, quam ex communis scripture & bonorum authorum usu.*

Texts are these, *Dan. 12. 3. They which iustifie many.* *Ans.* And is it *Bellarmino*s iudgement that Martyrs; Ministers, or other Christians, doe iustifie by infusion of righteousness? I cannot thinke it. Now if they be said to iustifie, as they are said sometimes to forgive sinnes^f, to couer a multitude of sinnes^g: to saue^h, as instruments, by whose ministerie the Lord iustifies, remits, saues; what is this to the sense by them vrged? or what against our explication.

*By his knowledge shall my righteous seruant iustifie many.*ⁱ *Ans.* And why must this scripture signifie iustifying after a Physicall, rather then after a iudiciall manner? The Chapter hath a propheticall description of Christs humiliation; and the blessed effects thence issuing vnto vs; the mayne amongst them, is iustification, explained in this verse; first, by the aurther, meritoriously procuring it vnto vs: secondly, by subiect, or persons to whom its vouchsafed: thirdly, the instrument or meanes in vs; he shall iustifie many, that is,

Y 2

procure

Bellar. de iustif. lib. 2. cap. 3.

^f Ioh. 20. 23.

^g Iam. 5. vlt.

^h 1 Tim. 4. vlt.

ⁱ Iſay 53. 11.

procure by his humiliation to all that know him: that is, acknowledge him for their mediatur, absolution from sinne and condemnation. And that this is the sense appears by the reason adioyned. For hee shall beare their iniquities, that is, the punishment of their sinnes.

The exposition of *Bellarmino* and the reasons brought to approue it, are to any indifferent reader friuolous.

By his knowledge: that is, doctrine; *Ans.* The words best reade thus, out of the originall; by the knowledge of him; making Christ the object knowne, rather then the subject of knowledge. *Ob.* my righteous seruant, *Ergo*, by iustice & seruice he iustifies. *Ans.* First, what necessitie to take these Epithetes *formalist*? Secondly, it was needfull for him that vndertooke as a mediatur to procure our absolution, at the barre of Gods iudgement; himselfe to be holy, harmelese, separate from sinners: *Ob.* *seruus*: he iustifies therefore by doing seruice to his father, in the worke of iustification; not by iudging. *Ans.* first, that is not heré taught: secondly, how farre fetcht is this conclusion? the Prophet sheweth here the effect of Christs humiliation: *viz.* that hee, as the meritorious cause, shall procure our discharge from sinne; neither doe any of vs contend, that to iustifie, alwayes is put for *actus iudicis*: but is sometimes, Metonymically giuen; to *Ansour*, *meanes*, *instrument*, of iustification.

Ob. *Apoc.* 22. 11. *Qui iustus est, iustificetur adhuc*: *Ans.* First. their owne Authentique Greeke, hath not *iustificetur*; but *δικαιοσύνην ποιητέα*, secondly, what necessitie to interpret Physically, rather then iudicially? May not the sense be this? he that is iust by acceptation in Christ, let him in deauour to preserve himselfe, in that blessed condition.

Thirdly,

* Heb. 7. 26.

Thirdly, yeeld that glasse, will it hence follow that in the question of our iustification in the sight of God, it must be soken? Saith their owne *Celsus Pannoni*: this is spoken *Prophetando non optando*. By way of propheticke, rather then of desire or exhortation; And then what hinders but the iudiciarie acception of the word, may stand?

Ob. 1 *Cor.* 6. 11. Ye are iustified; that is, *ex iniustis iusti effecti*. *Ans.* first, be it granted; what is that to making righteous by infusion of inherent righteousness? secondly, the Apostle directly distinguisheth betwixt sanctification and iustification, which Papists in this whole controuersie confound. *Ob.* *Equipollence* or explanation: *Rom.* 5. 19. Many shall be made righteous in Christ, as many were made sinners in Adam: hee vrgeth first the phrase made righteous: secondly, the comparison &c.

Ans. Some interpret the phrase thus; *κατασκευασθησιν δικαιοι*, shall be presented iust. But *contra*: first, no example can be brought eyther out of scripture, nor for ought I know, out of classicall authour, where this *verb* *verb* is joyned to a word, whereinto his signification passeth, signifies to be presented; but to be constituted or made: secondly, why translate wee here *presented*; and in the former clause, *made*? for there to interpret otherwise, were harsh.

Secondly, therefore I answer; first, that they cannot shew that the Apostle here intended to interpret the word iustified: secondly, we yeeld that wee are by the obedience of Christ made righteous; but vwill it thence follow, that it is by infusion of inherent righteousness? and not rather by Donation or imputation?

Ob. It must be by inherence, for so is Adam: sin conuayed to vs, and thus did Adam make vs sinners.

Ans. Comparisons must not be stretched beyond the intention: there can no more be hence collected, but that wee are made righteous by Christs obedience, no lesse then by *Adams* disobedience wee were made sinners: or that Christ is herein like to *Adam*; that as he conuayed sinne to his posteritie, so Christ righteousness to his children.

Touching manner of conuayance or communication, the Apostle speaks not. Therefore in this sense, the terme is not vsed in this question.

Let vs see now how the scripture vseth the word: and especially, how in this place and question the Apostle vnderstands it? The word to iustifie, or to be iustified, signifies sometimes to acknowledge iust, and giue commendation of righteousness: as *Luk. 27. 19. Rom. 3. 4* so men are said to iustifie G O D. Sometimes to approve, maintaine, defend as iust¹. so to men in respect of themselves or others. Sometimes Metaphorically, or by *Senecadoche*, to free or deliuer; as *Rom. 7*. Sometimes to absolue and acquit from crimes whereof a man is accused, whether iustly, or vniustly: or to pronounce iust, and giue commendation of righteousness^m, so *Pro. 18 & callat. cum. Pro. 24. 24. Isay 5. 23*. Sometimes to giue testimonie and reward of righteousnessⁿ. Sometimes to esteeme, accept, pronounce, righteous^o. These significations are many of them coincident. Let vs enquire in what sense the Apostle in this question takes it: wee shall best vnderstand it: first, by scope of the Apostle: secondly, by vse of the word in this question.

The scope of the Apostle is this, to shew how a poore sinner guiltie of transgression, and thereby excluded from hope of heauen, and lyable to condemnation, may obtaine righteousness, such as for which the Lord shal at the barre of his iudgement pronounce, and

¹ Luke 10. 29.

^m Pro. 17. 15.

ⁿ 1 Reg. 8. 32.

^o Rom. 3. 13.

and account him righteous, and so acquit him from condemnation.

That this is the Scope, appears by that formerly in the Epistle; where the Apostle hath convinced all sons of *Adam* of vnrighteousnesse; to this end, that they might seeke righteousness out of themselves in Christ. And willing to giue refreshing to the wearie soule pressed with conscience of sinne, and priuite of lacke of righteousness; he sets downe, what that righteousness is, for which God will accept and account vs righteous: according to this scope, then to be iustified is to be pronounced. & accounted as righteous. Now this being granted to be the Apostles drift; see we. what in experience of a Christian, is that that troubles the conscience arraigned? what that that giues it peace? I speake now in generall: that that first affrights, is feare of condemnation; because of the sentence of the law, and seueritie of the iudge; this first in sense; but if a man be demanded why he feares condemnation, his answer will be, because he lacks righteousness, and knowes GOD to be of pure eyes, hating iniquitie, and not holding the wicked innocent: and till hee see some righteousness in which he may stand before God, he can neuer be freed from feare of condemnation. Therefore the Apostle purposeth here to shew by what meanes a man may obtaine righteousness, such as for which the Lord shall accept and account him righteous.

Secondly, vse of the Word. The word in this Epistle is first vsed. *Rom. 2. 13. the hearers of the law are not righteous with God; but the doers of the law shall be iustified*: where I thinke the word must thus be rendered; are not accounted and holden righteous: for, what he in the latter clause calls iustified, in the former hee termes being iust with God; that is, in Gods account and estimation.

p Acts 16. & 1.
37.

I spare heaping vp of testimonies for breuities sake: To be iustified then, here, is to be accounted or approved for righteous: that which some vrge, that to be iustified here signifies to be acquit from sinne, that is, to haue pardon of sinnes; though the acception be frequent, yet is not pertinent to that place, as the clause ἐν ᾧ τὸν ἀνθρώπον, intimates; compare *Rom. 2. 13.* as also the reason of the Apostle *this*; euery man a transgressour, therefore no man iustified by the law; that is workes of the law; that is, obedience to the law; or secondly, performance of duties therein prescribed.

The sense then is this; that no man borne of *Adam* can by workes of the law procure account and esteeme of righteousness before GOD: so that in this conclusion, hee remoues this effect. (*Iustification*) from this cause (*workes of the law*) in respect of euery sonne of *Adam*.

Hence then, let vs obserue this conclusion; that workes of the law cannot procure the esteeme of righteousness with GOD, to any child of *Adam*. First, reason of the Apostle collected from the illatiue particle *therefore*; and stands thus, if we looke back to the Apostles discourse. No transgressour of the law can be iustified, that is approved as righteous before God by the workes of the law; but all flesh, that is, euery sonne of *Adam* is a transgressour of the law: therefore shall no flesh be counted righteous before God, by vvorkes of the law. The assumption hath bene at large proued: *cap. 1. 2 & 3.* see wee the reason of the proposition; it is this. The law to iustification requires continuance in euerie thing therein vvritten, to doe it. Wherefore, seeing he that transgresseth continues not in all things vvritten in the law to do them; apparent that by workes of the law no flesh can be iustified.

Second reason: or rather the same iterated in other words,

words, is in the latter end of the *verse*, from a contrarie effect of the law : that is, conuiction of sinne : thus : If by the law wee be all conuicted of sinne ; then by workes of the law , can none be iustified ; but by the law comes knowledge of sinne ; that is, we are conuicted of sinne : *Ergo*. The assumption againe is euident , set downe in the Apostles words, reason of the consequence ; *visupra*.

Knowledge of sinne ; not so much, *quoad naturam peccati* ; for so by the law comes the knowledge of righteousness ; but *quoad inhaerentiam in nobis* ; that is, if wee looke to the law wee shall see our vnrightheousnes discovered. and be forced to acknowledge that we are sinners ; therefore can wee neuer looke to obtaine righteousness by doing of the law : for euen one transgression annihilates righteousness, in respect of righteousness by the law : *Gal. 3. 10.*

Now what (trow we) can our aduersaries object to exclude this so direct testimonie of the Apostle ? They distinguish : first of the law : secondly, workes : thirdly, iustification. Workes of the ceremoniall law, say *Rhemists*, are here excluded, not those of the law morall. *Contra* : marke then how worthy a disputer they haue made the Apostle : euery man is a transgressor of the law morall ; *Ergo*, no man can be iustified by the workes of the law ceremoniall. Hee meanes by workes of that law, wherof they are transgressors ; that was the law morall : secondly, he concludes of all men both Iewes and Gentils that neither Gentils by workes of the law of nature, nor Iewes by workes of law written, can be iustified. Now to the Gentils was not the law of ceremonies giuen : thirdly, hee meanes workes of that law, by which cometh knowledge of sin, but that is the law morall, & that of ceremonies, doth not directly, but secondarily, & by accident conuince of sin, fourthly, he meanes that law by

* Rom. 10.

by which the true meanes of iustifying a sinner is not reuealed, *verse 21.* but the law of ceremonies, in sacrifices and other types, though obscurely, reueale Gods righteousnesse; namely, Christ the ende of the law for righteousnesse. It remaines then: that he concludes of all workes, of all law, whether ceremoniall or morall.

Of workes they distinguish thus, according to their principle, and time of doing: *de iustitia & operibus loquuntur, que fidem & gratiam des precedunt*: so *Bellarmine*, so *Rhemists*, of workes Moral done without faith, and the grace of God: that is, as they must be vnderstood; of workes done by infidels, and such as are not yet members of the church: but *contra. Gal. 2. 15. 16.* directly preuents this caill: secondly, the Apostle hath of purpose conuincd the people of God of transgression, *verse 19.* to shew, that euen they could be iustified by their workes, though done in faith: thirdly, the reason of the Apostle will conclude workes of grace; for if whosoever transgresseth the law cannot be iustified by workes of the law, then neither they that haue faith, and are in state of grace; sith they also are transgressors: fourthly, vvorkes done in grace and faith follow iustification. *Erge*, cause it not.

Of iustification: this is of two sorts, or hath two degrees; first, whereby a sinner is made iust inherently: secondly, whereby a man being now iust is made more iust inherently too: that is, hath inward righteousnesse encreased in him. *Ans.* First, scripture is not acquainted with the first and second iustification; for iustification, as in this question the scripture vseth it, is *actus indiduum*: secondly, that which they call iustification scripture termes sanctification; and distinguish it from iustification thirdly, it is apparantly the Apostle purpose, to shew how a sinner a way, attaine righteousnes,

not

not how hemay encrease it: here therfore the place for that distinction: we conclude then, that no man can be iustified by any workes of the law.

Now I could wish our people had learne, but this one lesſon thoroughly, amongst those many other, necessarie to saluation: but so naturall is Poperie in this point, to the sonnes of *Adam*, that though they cannot but acknowledge themselves sinners, yet they haue hope of iustification by their workes; their good prayers, and their good seruing of God, the very pillar of their confidence, for righteousnesse and saluation. It is true, they confesse they are sinners, and haue offended; but their good workes they hope will overcome the bad.

Poore soules, if they had eyes to see their miserie: first, how euen one transgression, takes away all possibilitie of being iustified by the law: and wherewithall wilt thou come before God, to appease his wrath, for thy innumerable transgressions? secondly, can nature poysoned vvith sinne yeeld any fruit pleasing vnto God? thirdly, or our imperfect good vvorkes, to ay downe our perfect and consummate sinnes? Holy *Dauid* had many good workes; and except in the case of *Urijah*, not noted of any notorious crime; yet deprecates iudgement^t, vpon this ground; he knew no man liuing could, by his best workes, endure the censure of iustice, and *Iob* resolues to supplicate to his iudge^r: and *Paul*, counts all his owne righteousnes dung and drosse^{vv}: and *Daniel* dares not present himselfe to God in his owne righteousnesse^x: and who are vve, that we should once dreame of our good vvorkes, ouerprising our sinnes, in the ballance of Gods iustice? but see, yea pray G O D thou mayest see, the cunning of the Diuell; first, to robbe vs of righteousnesse by bringing vs into transgression; and then to flat-

ter

Vse.

^t Gal. 3. 10.^t Psal. 143. 2.^x Iob. 9. 16.^{vv} Phil. 3.^x Dan. 9. 8.

ter vs vvith hope of righteouſneſſe by the law, that he may keepe vs from Chriſt.

Now before I paſſe from this place, the queſtion firſt offers it ſelfe to be diſcuſſed, whether workes of the law, are here wholly and abſolutely excluded from power of iuſtifying: or onely our workes of the law, as done by vs; briefly whether hee exclude as well the obedience of Chriſt to the law performed for vs: as our owne obedience and doing the workes enioyned in the law. This queſtion hath been but of late moued, and was neuer thought off, by the firſt reſtorers of our faith, though exerciſed long in the queſtion of iuſtification: the more I wonder at the peremptorineſſe of thoſe that now preſſe the affirmatiue; and ſure if the caſe were mine owne, I ſhould a little ſuſpect my ſelfe of ſingularitie and be iealous of mine eye-ſight, leaſt itching after noueltie, had ſomething dazeled me.

And for the opinion generally receiued, let me ſay thus much in generall; that it ſufficeth to the Apoſtles purpoſe to exclude vvorkes of the law done by our ſelues; firſt, hereby is man as much abaſed, as *Rom. 3. 27.* ſecondly, Gods grace as much magnified, as *Ti. 3. 5. 6. 7.* thirdly, neceſſitie equally laid on vs to ſeek righteouſneſſe out of our ſelues in Chriſt: fourthly, heart as much inflamed to loue God: firſt, conſcience as well ſetled in a ſweet peace: ſixtly, obiections as ſufficiently answered: ſeauenthy, ſhall I adde, (vvhich I preſume is all the aduerſe part can plead) ſcripture as eaſily and currently explained; all vvhich ſo being, though I vvould haue no man for pretenſe of noueltie, to reiect a truth clearely euidenced in the word; nor am ſo prophane as to chooſe to erre with many, rather then to thinke truth vvith few: yet ſure, I ſhould much ſuſpect my ſelfe in ſuch a caſe, vvhere I goe alone, and vvould not eaſily be brought to diuulge my conceits ſuppoſedly

supposedly true, considering what an ope I should giue to aduersaries, to taxe of leuitie and vncertaintie in foundations : though I know this taken at worst, is but hay or stubble, built on the foundation.

Now to the point; I take it, it cannot be shewen to be the Apostles purpose to exclude workes of the law absolutely, but onely as done, or to be done by vs. Reasons; first, this sufficeth to the Apostles purpose; *vs supra* : secondly, this particle (*done by vs*) is in some Texts directly expresse; in some others by good consequence deduced : not hauing mine owne righteousness, which is by the law; that is, as I thinke, by the law, as performed by me; for in other sense, *Paul* could not call the righteousness by the law, his owne righteousness, but in respect of his owne performance: thirdly, if I should define righteousness, I could not doe it but in these termes, a conformitie to the law of God; if vnrighthousnesse; no otherwise then thus, that ἀδικία is ἀνομία, 1 *Ioh. 3.* but righteousness wee haue by iustification, and that such, as whereof wee are denominated iust and righteous; therefore iustice of the law, not simply excluded, but onely in respect of our performance: fourthly, the Apostle giuing a reason, why it was impossible to the law to iustifie vs, saith, it was onely because it was vweake, by meanes of the flesh : intimating thus much, I thinke, that we are excluded from iustification by the law onely in respect of our disability to performe it: fifthly, consent of Diuines, teaching that the righteousness of the law, and that of the Gospell, differ not in matter and forme; but onely in the efficient and end, so *Iamius Theol. Theolog. 36. Polanus in Daniel : cap. 9. verse 24. Zanchinus ad Ephesios.*

And that Christs obedience to the law, is not excluded from office of iustifying; me thinkes is more then probable

Tit. 3. 5.
Phil. 3. 9.

Rom. 8. 3.

^a Luke 17.10.

probable by these reasons: first, because it seemes to be performed by him, as a duetie for vs, or in our steede: which by this reason I thinke is euident: performed it vvas by Christ; cyther *vice sua*, or *nostra*; or *neutra*, or *vrag*; the third is absurd, if the second and fourth be granted, we haue the purpose. And that he did it not *vice sua*, or as a duetie vvhich himselte ought to God appeares; first, then could it not haue been meritorious, no not for himselte ^a: but it was meritorious: secondly. hee was no meere creature, neither vvas the law giuen to him.

Againe, our vvhole debt vvas to be paide by Christ, our suretie: and to say the punishment vvas our whole debt, me thinkes is vnreasonable: for shall wee say the diuels and damned in hell, pay all they owe to the maiestie of GOD, in bearing the punishment due to their sinnes? are they not, euen in hell, bound still, not to blaspheme. &c. else how could those sinnes of theirs be sinnes; sith euery sinne is transgression of some law? I omit other reasons because others will occurre in proceesse of this Epistle, and obiections sitlier answered in other places. Now we will proceede.

Before God, or in the sight of God.] Diuines hence gather that distinction of iustification *in foro humano*, before man; and *in foro Diuino*, before God. Compare *Rom. 4. 2.* and thus generally expound the place, *Iam. 2.* of iustification before men; how fitly we shal see hereafter, if the Lord giue life & strength to publish my notes on that Epistle. It is true, that vvorkes iustifie in the sight of men; vvhenn vve see them, wee are, in charitie, to esteeme them as fruits of faith; and for them to allow them esteeme of righteousnesse; till it please GOD to discouer hypocritie; but not so in the sight of God ^b: who iudgeth not after outward appearance but pondereth the heart.

^b Psal. 143.2

By

By Law cometh the knowledge of sinne]

De sensu. Of what law meaneth the Apostle? *Ans.* Chiefly of the law written and deliuered in Tables *com-meth knowledge of sinne.*

Quest. Whether this the originall vse of the law to manifest sinne? *Ans.* The law taken for substance of doctrine contained therein, was originall^y giuen. First, for a rule of life. Secondly, for a meane of saluation by keeping thereof^d. The writing of the law after the fall, had this, as one principall end, to conuince of sinne^e. Whence it appeareth that conuiction of sinne is rather an accident, then a naturall and proper worke of the law. *Knowledge of sinne* vnderstand, not so much of a speculative notice as of a feeling acknowledgement.

Here then we see one principall vse and effect of the law, to the sonnes of *Adam*, since the fall, to manifest sinne, and to conuince thereof^a. Therefore called the ministration of condemnation, not of life^b.

How Popishly then doe Papists vse it, as a glaasse to behold their perfections, rather then their blemishes in? And suppose it, euen since the fall, to be propounded as a meane of iustification at least, in the sight of God: shall wee heare their reasons? The principall is this: It is (say they) improbable, that the Lord would giue a law, which no man is able to keepe, and promise life vnder an impossible condition; yea, most tyrannous were he, to damne for breach of that law, which is impossible to be kept. *Ans.* To all these cauits, this Answer serues: First, that when God first gaue the law, the law was possible to be kept by man: strength by creation was giuen to man, proportionate to the duties enioyned in the law: And we are not to thinke that the morall law was first giuen at the promulgation in Synai; the very same law for substance, was giuen to *Adam* in innocencie; *Love God above all, and thy neighbour as thy*

^c Rom. 5. 20.
& 7. 7.

^d Leuit. 18. 5.

^e Gal. 3. 29.

Obfer.

^a Rom. 5. 20

Gal. 3. 10.

^b 2 Cor. 3. 7. 9.
1/2 c.

^c Gen. 2. 2.^d Rom. 8. 3.^e Rom. 11. 32.

Use 2.

^f Mat. 5. 19.^g Rom 3. 31.

Use 3.

^h James. 1.ⁱ Mat. 11.

Rom. 10. 4.

thy *selfe*, and particulars of it also, as appears by that precept of the Sabbath ^c. Secondly, that the law is impossible to vs is not Gods fault, but ours ^d. Thirdly, no vniustice, much lesse tyrannie, to exact debt at the hands of an vnable debtor, that by wilfulnesse hath disabled himselfe: Fourthly, especially when the Lord, by this exaction, aymes at this onely, to bring vs to acknowledgement of our misery, that so in Christ he may haue mercy on vs ^e. But thus haue Papists peruerred the law.

Another sort of Heretiques, as *Antinomi*, haue vtterly taken away all vse of the law, and the doctrine thereof vnder the Gospell: we are not vnder the law: And yet Christ professeth, he came not to destroy the law ^f. *Paul*, that faith is so farre from abolishing, that it rather stablisheth the law ^g. And is it nothing? think wee, that hereby, first, naturall misery is discouered: secondly, the heart humbled: thirdly, hunger and thirst after righteousness in Christ wrought in vs: fourthly, heart enlarged to thankfulness to God, for deliuerance from that yoake, and burthen importable: fifthly, actions of life directed and ordered: sixthly, olde man more and more destroyed in vs?

Learne we therefore (brethren) as not to seeke righteousness by the law with Papists; so neither to abolish it vtterly with *Antinomi*: but to vse it rather, as a looking glasse, to behold our manifold blemishes naturall and actuall ^h. This is one of the best vses, wee sinners can make of the law: and let no man through pretended feare of despaire, distast either publique ministerie or priuate meditation of the law. God hath propounded a remedie in his sonne Christ Iesus ⁱ; but requires vs first to be prepared by the law. A methode of conuersing in the law, see in *M. Perkins ad Gal. 3.*

Verse

Verſe 21. *But now is the righteouſneſſe of God made manifeſt without the Law, having wiſneſſe of the Law and of the Prophets.*



Hus farre hath the Apoſtle ſtabliſhed his negatiue aſſumption, and proued that by workes no childe of *Adam* can be iuſtified: Now it remaines hee ſhould inferre the other part of his diſiunction, [*Therefore by faith:*] which alſo he doth *Ver. 28*, directly. And to the con- cluſion paſſeth by oblique anſwere to a ſuppoſed que- ſtion: If not by workes, how then? If they be no cauſe or meane of iuſtification. how then are wee iuſtified? and where ſhall wee haue ſuch righteouſneſſe as may ſteede vs at Gods iudgement ſeate? *Anſ. Ver. 21. The righteouſneſſe of God is made manifeſt without the law, &c.* In which words, and thoſe that follow to *Ver. 27.* is ſet downe a deſcription of that righteouſneſſe, whereby a ſinner is iuſtified in the ſight of God. Particulars of the deſcription theſe:

First, efficient; *Righteouſneſſe of God.*

Secondly, meane of reuelation, negatiue: *Without law.*

Thirdly, adioyned: approbation and teſtimony of law and Prophets.

Fourthly, Inſtrument: *Faith in Chriſt.*

Fiftly, Subiect: *Believers all, and onely.*

Sixtly, *Cauſa προκυβάνην. Grace of God.*

Seauently, *Cauſa, προκαταρκτική*, or meritorious: *Redemption in Chriſt.*

Eightly, endes ſubordinate *Ver. 25. 26.*

[*Righteouſneſſe of God:*] Senſe of the words. *Righteouſneſſe of God*, is diuerſly taken in Scripture:

Z

First,

First, for that vniuersall holinesse, that is in Gods nature, vvhereof he is denominated iust.

Secondly, as opposed to mercie, it signifieth particular iustice distributiue, whereby hee rewards euery man after his vvorkes.

¹ Iohn. 1.

Thirdly, for the truth of GOD, and his fidelitie in performing promise.

² Philip. 3. 9.
Rom. 10. 2. 3.

Here none of these meant : and it was a dreame of *Ofiander*. That the Lord should in iustification communicate vnto vs his essentiall righteousness, vvhich is incommunicable. Wee shall best see the meaning by comparing this place with others: as ² vvhere wee see it opposed to our owne righteousness. Now so is that righteousness termed, vvhich is vvrought by our selues, in doing the duties prescribed by the law: Gods righteousness then is that, vvhereof GOD is the vvorker, donour, approuer.

Obfer.

^b 2 Cor. 5. 19.
Rom. 3. 26.

From this part of the description then, this may be obserued. That the righteousness whereby a sinner is iust in the sight of GOD, is such a righteousness, as vvherein man himselfe hath no vvorke, but GOD onely in Christ: It is ours indeede in respect of possession, being giuen vs of God, but Gods onely in respect of operation ^b: And least any iusticiarie should object: that God is indeede the vvorker of it, but by inherence in vs, vsing vs as instruments to worke it, see *Rom. 10. 3. 4.* vvhere vve are remitted to the person of Christ, as the onely store-house vvhere the Lord hath laide it vp for vs.

Rom 10. 3. 4

U/e.
^c Philip. 3. 8. 9.

Learne wee therefore to renounce our owne, and to submit to the righteousness of God ^c, and heauie is the doome, passed by the Apostle, on all that seeking to stablish their owne righteousness, refuse that wrought for vs by God in Christ, and tendred to vs in the Gospell.

See

See vvee meane of reuealing negatiue : (*Reuealed without the law :*) Law, here taken strictly for law morall ; more largely in the latter part of the *verse*, for the writings of *Moses*.

Morall law then so farre from procuring, that it doth not so much as reueale, the meanes of a sinners iustification in the sight of God^d. That vve erre not, let vs a little inquire the sense : vvhether must this be vniuersally vnderstood, or onely in some respect ? Some take it vniuersally ; those especially that exclude Christs actiue obedience from iustification, thinking that neither matter, nor efficiencie of righteousness is reuealed in the law. Now I take it, that is more then can be collected ; for it is confessed on all sides, that bearing the curse of the law is required to iustification and that the law reueales and vrgeth. I take it therefore, this is to be limited to the vvorker, and manner of efficiencie . vvhich the law neuer reueales ; that cuer presseth obedience to be vvrought by our selues ; satisfacti-on to be made by our selues. Hath no word of obedi-ence, or satisfaction to be wrought for vs by our me-diatour Christ Iesus ; which is that meane of iustifica-tion. that the Lord hath ordained, and reuealed in the Gospell^a. If any shall hence thus reason ; Law re-ueales not the righteousness, vvhereby a sinner is ius-tified ; and it reueales Christs actiue obedience to the law : Therefore Christs actiue obedience, is no part of that righteousness vvhereby a sinner is iustified. *Ans.* First, *ad maiorem* : if it be vnderstood of the matter of our righteousness, false ; if of the authour and manner of efficiencie, true ; and serues not to proue the con-clusion. Secondly, *ad minorem* : Law reueales not Christs actiue righteousness : viz. as done by Christ, or as to be performed by him in our steede ; but it re-ueales, that righteousness for the matter of it, which

2

Doct.

^d Rom. 10. 4. 5.

^a Rom. 1. 17.

Use.

vvas to be performed by him, that vnderooke to procure iustification for vs in the sight of God.

And me thinkes this one reason, if there were no more, vtterly ouerthrowes all that righteousnesse, that any man can expect by his owne performing, the law: for if the law neuer knew the meanes of a sinners iustifying in the sight of God, and yet teacheth (*hypocritice*) all that vwill be iustified by the law, to doe themselves the things in the law enioyned, apparent it is, that vve can neuer be iustified by our owne performance of the law.

3

^b Mat. 7. 12.^c Gen. 3. 15.

& 15. 6.

^d Ezod. 12.

Psal. 32.

Isay. 53.

Ier. 23. 8.

A& 10. 43.

Use

Followeth now the approbation it hath from Law and Prophets; that is, from Scriptures Moysaicall and Propheticall; as ^b: The truth hereof, viz That *Moses* and Prophets send vs out of our selues, to a righteousness of Gods working, and donation, I might proue by a large induction ^c: Types of law many; *Passenger* ^d, Inscription on the High-priests plate, *Holynesse of the Lord: brasen serpent*: In a vvord sacrifices all prefigured Christ: for Prophets, see *Dauid: Psal. 32. Isay cap. 53. Ier. 23. 8 &c.* Conferre like speech of *Peter. Act. 10. 43.*

And is it not strange? this meanes of Iustification, should be reiected for noueltie, or that any Papist should be so brasen-faced, as to affirme, it vvas neuer heard of till the dayes of *Luther*? out of question, one of the two is true; eyther *Moses* and the Prophets vv ere *Lutherans*; or else *Luther*, in this, as in many other points of doctrine, a discipule of *Moses* and the Prophets.

Verse

Verse 22. *To wit, the righteousness of God by the faith of Iesus Christ, vnto all and vpon all that beleene.*



Then the righteousness of God by faith of Iesus Christ.]

Sense: Whether this (*by faith*) must be vnderstood *materialiter*, as it faith were the matter of our righteousness; or *instrumentaliter*, because it is the instrument by vvhich the righteousness of GOD in Christ is apprehended, may be questioned: Moderne interpreters (all that I haue read) take it in the last sense; and till of late, I thinke it neuer came into any mans head, that faith should be the matter, or thing) vvhich of the righteousness of God consisteth, which me thinkes may thus be euenced: First, then should the thing vvhich of our righteousness consisteth be in our selues: Secondly, that almost continuall annexing of Christ, or his blood, or some such like, as it were knitting the instrument with the object, makes me beleue, the spirit of God would reach vs, (as all our Diuines accord) that it is not faith, but the object of faith, Christ his blood, and obedience, for and by vvhich we are iustified: Therefore leauing these quiddities to men that delight in nouelties, insisting in the olde broad vway of the Saints, this plaine truth I propound.

That faith is the sole instrument, or thing in vs, whereby true righteousness is apprehended: *ut sensus sit*: And if you would know how this righteousness is obtained, it is by faith of Iesus Christ; that is, *by faith receiving*, and applying Christ, as he is tendered vnto vs in the promise of the Gospel: that is, by particular

Obfer.

Gal. 2. 10.

Ioh. 1. 12.

Obfer.

U/e.

(

Acts 4. 12.

Ephes. 4. 12.

Gal. 4. 8.

acknowledgement of the truth of this proposition, *Christ loued me, and gaue himfelfe for mee*^a. My purpose is, to referue the questions touching the nature, and qualitie of Faith iustifying, to a place more proper; here onely it shall suffice to giue reason, vvhy no other thing in a Christian, can serue, so much as instrumentally, to iustification: And it is this, rendered by our Diuines. Because there is no other gift of God in vs, vvhere by the matter of our righteousness, Christs obedience can be receiued; as is required *Ioh. 1. 12*. But hereof also more largely hereafter.

By faith of Christ. As in vvhom righteousness vvhereby wee are iustified is resident as in a subiect. Something further might here be obserued, if I would be curious to presse euery word (as this is indeed the priuiledge of the Scripture, no vvord but hath his waight:) This onely I point at, and proceede.

That not euery belife, but that which apprehends Christ, is the meane of iustification.

And it is an errour, sauouring of more pittie, then picie, that euery man may be saued by his religion and faith: Turkes by theirs, Pagans by theirs, &c. so they liue accordingly. First, now sure then said the Apostle in vaine, *that there is no other name giuen vnder heauen, by which a man can be saued, but the Name of Iesus*. Secondly, and Paul, ill makes it a part of heathenish miserie, to be without Christ: thirdly, and as ill rankes them with Atheists, that apprehend, or with Idolaters that worship GOD out of Christ, *ibid.* and Gal. 4. 8. and fourthly, our Sauour was deceiued, when hee taught the kingdome of GOD should be taken from Iewes, euen for erring obstinately in the person of the Messiah: but enough of these.

Fifthly, the Subiect follows; (*to all and on all that beleeme.*) Not to be curious about these particles (*to and vpon,*)

upon,) betwixt vvhich I see no difference more then betwixt *Aarons* beard, and the beard of *Aaron*: The ingemination is cyther for stronger auouchment, or else for interpretation and restraint: (*to all*) as if he should say: yea and I say againe to all, without excluding any, cyther Iew or Gentile. *All: (to all)* as if he should say, but thus limmit the vniuersall particle; *all that beleue*. But the first sense seemeth fitter in respect of the reason annexed: *For there is no difference, &c.*

There is then no enclosure of this blessing of righteousness, to any nation, person, sexe, or condition of men: but in euery nation, in euery state, and order of men, hee that beleueth in Christ is accepted with GOD, and approued as righteous: And note in this whole Epistle, the generall particle, often and purposely vted.

This point a long time sounded harsh in Iewish eares: vvhich made the Apostle so often inculcate it, and so largely insist on it; so enuious is our nature, and so gladly vwould we make seuerall Gods common fauours. Not much vnlike Iewes in this behalfe, are the now Romish clergie: willing to pen vpr truth, righteousness, and saluation, within the precincts of the Romish Church; forgetting the Catholiqueneisse of the Church Christian, to consist in this; that now the heathen are giuen Christ for his inheritance, and the vtermost parts of the earth for his possession.

And let vs Gentiles praise God for this mercie.

And will you see the cunning of Sathan, whereby he robs Gods children of much of their comfort? As he hath giuen Rome seizure of the keyes of heauen, so himselfe hath reserued power to widen or straighten heauen gate, as may best serue for his aduantage: with prophane men, any faith, be it neuer so blinde or im-

Doct.

Acts 15.9.

Vse 1.

** Acts 13. & 15*

& 28.

Rom. 15.

Ephes. 2.

Psal. 2.

Rom. 15.

Rom. 4. 23. 24.

Mat. 12. 20.

Obfer.

plicite, neuer so doubtfull or faithleffe, the very shadow and lip-profession of it, serues turne for saluation: with Gods children, none doth the deede, but what carries vs full sayle to the Mediator of righteousness. Let Gods children carefully remember, what the Apostle here teacheth. To all beleeuers reacheth Gods righteousness; If thou walke in the steps of *Abrahams* faith, though thou keepe not pace with him, to thee also shall thy faith be imputed for righteousness: little faith is faith, as a little sparke is fire: And we know who hath promised, not to quench, either flame, or coale, or sparke, no nor smoake of faith, if it be in sincerity.

[*To all that beleeue.*] The vniuersality of grace then, at least in respect of efficacy, admits restraint, and limitation to beleeuing. There is a world of men, whom Christ came to saue, but it is the *mundus credentium*, the world of beleeuers, as an auncient Diuine interprets it. These limitations are so frequent in Scripture, that they need no euidence by instance; and it is confessed by the very Aduocates of vniuersall grace, that though Christs righteousness hath a sufficiencie in it, to procure saluation to all: yet in respect of efficacy, it is appropriated to beleeuers, and their seede.

This onely it shall suffice here to touch, by way of enquire: what kinde of beliefe that is, to which righteousness is extended. Our aduersaries generally accord, that a generall faith sufficeth, and beliefe of the truth of poynts of faith, without particularizing is enough to iustification. Now surely the Diuell is beholding to them, that in generals, I dare say, goeth as farre as most Papists; yea, vpon better euidence beleeues the History of the Gospell, then most formall Papists doe. And I would haue Papists tell me, what hinders euenduels from iustification, if not this; that they cannot particularize the generals of faith to themselves: it is vaine

vaine to say, they want charity, the fruit of faith: for in this very poynt of beleeuing there must be something, wherein Gods children goe beyond the diuell^a.

But let vs heare their reasons: One of their principall aduocates thus pleades^b: First, from testimonies: *Mat. 9. & 16. Iohn. 1. & 6. & 19. Act. 8. Rom. 4. & 10. &c.*

It was all Christ required to iustification. All that *Philip* required to baptisme of the Eunuch, &c. Therefore sufficeth to righteousnesse and saluation. *Ans. 1.* It will trouble these men, I thinke, out of these promises to draw their conclusion: for generall faith might suffice, to procure a cure miraculous; and profession of faith, giue interest to baptisme; and yet not be sufficient to iustification in Gods sight. *Ans. 2.* Our Diuines well answere, that beliefe of many the particulars here specified, implied particular assurance of Gods loue in Christ: And that, howsoeuer profession is made of beleeuing particulars onely here specified, according to the present occasion; yet it is to be presumed, the rest was also beleued; it being one faith that apprehends all particulars propounded in the word. *Ans. 3.* That what is not exprest is implied: as *1 Iohn. 5. Ver.*

1. 2.

Their reasons.

Ob. 1. No particular word of God declaring pardon of sinnes, or saluation to belong to such or such particulars: *Ergo.*

Ans. First, that the generall compriseth virtually all particulars: and that out of the generals rightly assumed, may the particular conclusion be well deduced for faith to rest on. *Ex. gr.a.* As out of this generall, *Every reasonable Animal is a man.* *Socrates*, rightly assuming, may conclude, that he is a man: so out of this generall, *Who soeuer beleeueth in the sonne of God, hath life,*
and

^a *Iam. 1. 19.*

^b *Bellar, de iustif. lib. 1. cap. 8. & 10.*

¹ *Iohn. 5. 1. 2.*

and shall neuer come into condemnation, *Iohn. 3.* Whoſoever can rightly aſſume, may conclude that hee hath life. Secondly, that we haue it in the equiualent, God hauing made a promiſe generall, and giuing a command of particular applying. Thirdly, Sacraments at leaſt particularize the generality of the promiſe.

Ob. 2. Faith iuſtifying goes before iuſtification, as the cauſe thereof: but faith ſpeciall followes iuſtification: becauſe I cannot belecue my ſinnes to be forgiven, till they be forgiven: ſecondly, euery acte depends on his obiect, not *contra*.

Anſ. 1. If they ſpeake of priority of nature, it is true, faith is before iuſtification actually enioyed, the ſentence of abſolution not being paſſed on any, till hee belecue: if of priority of time, ſo we affirme them to be *ſimul*, neither before or after other: for as ſoone as euer I beleue, ſo ſoone am I by the Lord approued as righteous. And ſecondly, whereas they talke nicely of the obiects precedence to the acte, & the acts dependence on the obiect. *Anſ.* Firſt, that the obiect, *quod obiectum*, is *ſimul cum actu*; for it is no actuall obiect, till the acte be exerciſed there-about. *Exemp. gra.* Colour though it be by ſimelle Naturall, *obiectum viſus*; yet cannot be ſaid to be *obiectum actus*, till ſome acte of light be exerciſed there-about: ſo much of the generall. Secondly, it is harſh, that the obiect is ſaid to giue eſſence to the acte, except it be thus vnderſtood, that without it the acte cannot be exerciſed. Thirdly, more directly to the purpoſe: the obiect of faith iuſtifying, which we will ſuppoſe to be this propoſition: *thy ſinnes are forgiven thee*; we are to conſider, in what ſort it is propounded to a ſinner: and that is, *ſub conditione fidei*, in reſpect of the actuall truth thereof, that though the minde haue an *inimicus* of this obiect before iuſtification; yet it apprehends the truth of it, but in *propoſito Dei*, & *ſub conditione*:

ditione: neither hath it actuall and categoricall truth, till the Hypothesis be performed: And thus though the object be before this act of the minde (consideration,) yet it is not before the act of beleeuing it, in respect of execution, and reall fruition of it.

Ob. 3. This speciall faith takes away prayer, vse of Sacraments, good workes, therefore is not iustifying faith, but rather destroying: And will you heare their reason? For if I must certainly belecue, that my sinnes be forgiven me, how can I pray, *For sine me my sinnes*? nay, I shall be an Infidell, to pray for forgiveness, as well as if I should pray, that the word might be made flesh. *Ans.* This argument hath beene often answered by our Diuines. The summe of the answer is this: That though sinnes be knowne to be forgiven, yet is not prayer for forgiveness vnneccessary: first, for that assurance of pardon is but in part obtayned: secondly, because new sinnes are daily committed; which, though in the purpose of God they be forgiven; yet is not sentence of forgiveness past in the conscience, till act of faith, & repentance be renewed, and by all means testified. To that of Sacraments: Read but what is *R. m. 2. 11.* and thou shalt see reason, why Sacraments are necessary euen for men iustified *12: as Scales*: that is, meanes to work farther, & more plentiful assurance of iustification.

Rom. 4. 11.

Ob. 4. Confidence that sinnes are forgiven, depends vpon good conscience, and perseuerance in loue of God, and good works: and therefore presupposeth iustification, but workes it not. *Ans.* First. we must distinguish betwixt iustification it selfe and the manifestation of it: the euidence of iustification depends vpon good conscience, because no man can know himselfe to be iustified but he that hath good conscience, yet the act of iustification *ex parte Dei* is performed *simul cum fide*. Secondly, or otherwise thus, iustification depends on good

2 Pet. 1. 10.

⁴ A. 2. 15. 9.
Heb. 9. 14.

² Rom. 5. 1.

¹ Rom. 8.

good conscience and good works, onely as *ex signis* not as *ex causis*. Thirdly, good conscience is not after faith in time ^d, but onely in nature; and so soone as faith is giuen, so soone is the heart purified; and purpose of new obedience resolutely determined by the beleueer.

Obiect. 5. Because this speciall faith breeds nothing but perturbation, disquietnesse, and euen desperation in the minde: because a man may be deceaued in his speciall perswasion; and *Caluin* requires a certaine knowledge of remission of sinnes, and predetermination to life in euery iustified man. *Ans.* First, it is not faith speciall, but lacke of it that breeds disquietnesse ^e. Secondly, and though some men are deceiued in their opinion and perswasion of iustification and election to life, as *M. Caluin* at large sheweth, that haue nothing but *Laruum fides*, yet will it follow thence, that none other may haue infallible perswasion of their iustification and adoption? that in deede haue the spirit to witnesse it vnto them ^f. Thirdly, if there be doubtings, arise they from faith? and not rather from remaines of infidelity? Fourthly, where teacheth *M. Caluin* that faith considered in subiects, as it is in Gods children, is free from doubtings? nay, sheweth he not that the dearest of Gods Saints haue conflicts with infidelity? Fifthly, and yet sith faith is in the illue conquerour, might he not iustly ascribe vnto it certainty and infallibility of perswasion? Briefly all that *M. Caluin* teacheth of faith, amounts to this; that it is certaine and infallible *natura sua*; and secondly, that it is so in a measure in Gods children: and thirdly, ought to be endeououred by such as desire solide comfort: fourthly, is conquerour in the end in all conflicts, no where teacheth, so much as by dreame, that there can be no assurance of election or adoption, but where is fulnesse of perswasion, euer free from conflicts with doubting.

Verse

Verse 23. *For there is no difference: for all haue sinned, and are deprived of the glory of God.*



Hus much of the subiect of iustification, *beleeners*, and of the quality of that faith that iustificieth: followeth now the reason, prouing necessity of faith to iustification in all both Jewes and Gentiles. And is taken from the equall state of guiltinesse in all for transgression of the law. *Summa est*; if all be equally guilty of transgressing the law, then is faith necessary for all to iustification: but all haue sinned; *Ergo*. Reason of the consequence see *Annot. capit. 1. ver. 17.* declaration of the assumption: see *cap. 3. 9.* Now the assumption is amplified by a consequent or effect of sinne? *all haue sinned*, and by *sinne are deprived of the glory of God.*

Sense: By *glory of God*, some vnderstand the glorious image of God, standing in our likenesse vnto him in righteousness and true holinesse*, but not so fitly: for, first, *glory of GOD* is neuer put in Scripture for image of God: Secondly, it seemes not so pertinent to the question of iustification, here, almost to mention the image of God: some others, by *glory of God*; that glorying or boasting in the presence of God, that, as they suppose, man not sinning, might haue had in innocencie: but first, *glory of God*, no where signifies boasting before God: secondly, euen man in innocencie, had had no cause of such glorying, saue onely in God; and therefore I take it, by *glory of God*, wee may best vnderstand, that glorious estate whereof through grace in Christ we shall be partakers in the kingdome of heauen. Compare *Rom. 8 2. & 2. 7.* and from enjoy-
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* *Eph. 4. 24.*
1 Cor. 3. 18.

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ing whereof we were iustly excluded by our disobedience.

Obfer.

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^b Rom. 7. 10.

ⁱ Rom. 2. 7.
Lewt. 18. 5.

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ⁱ Act. 1.

Hence then me thinkes the collection is found; that man, if he had stood in innocencie, should have had fruition of heauenly happinette; the same for substance, which Gods children now parrake through Christ. The Lord propounded it to man as the price of his obedience, had he continued that course; and that man lacks it, comes to passe for his breaking of that course^b: the law was giuen for life; that is, that through obseruing thereof, we might obtaine eternall lifeⁱ. And surely if death not onely bodily, but eternall and hellish was threatned to transgression, me thinkes it is more then probable, that life not onely earthly, but heauenly, was promised to obedience in the legall covenant. It is curiositie to enquire how or in what time man should haue had admision to that reward promised; perhaps by a kinde of translating, such as was vouchsafed to *Henoch*, and *Eliac*; or, not vnlike that assumption of our Saviourⁱ; or answerable perhaps to that change of survivors at the second comming of Christ. *1 Thes. 4. 17. 1 Cor. 15. 51. 52.*

And me thinks they are too idle quiddities of some, that with a preface of *non constat scripturæ* (a cunning trick of conuaying errors into the Church) spread this, and like nouelties amongst their admiring Auditors; *that man though he had stood in innocencie, should not haue had possession of the kingdom of heauen: quorsum ista?* surely their end I know not; the fountaine me thinkes I see; the good olde way, euen for oldneste dislikes vs; nouelties though neuer so odde or impertinent, must be hunted after, if we will seeme great in the eyes of the people.

But let vs see the punishment of losse, inseparably accompanying transgression; how heauy and fearefull

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it is; deprived of the glory of God: not to enquire curiously as schoole-men, whether be the greater punishment, that of sense or this of losse; how vexeth it reprobates^m, to behold the admission of Saints into the kingdome of God, and themselves thrust out of dores?

^m Luc. 13. 28.

Verse 24. And are iustified freely by his grace, through the redemption that is in Christ Iesus.



Being iustified freely, &c. The Apostle goes on in describing the blessing of iustification; by causes impulsive; which are on our part none. *Freely*: inward in God the Father; *his grace*; outward and meritorious; *Redemption in Christ Iesus*.] Final to declare his righteousness, &c. And to this explication he passeth by *prolepsis*: if wee haue all sinned and be deprived of the glory of God, how then come we to righteousness and saluation? *Suo*: we are iustified freely, &c.

Touching terme of iustifying see *Aunot. in ver. 21*.
Freely. Quæst. How freely when not without so great a price and satisfaction as the blood of Christ? *Ans.* Freely in respect of vs, *quia nihil operantes, neq; vicem reddentes sola fide iustificati sumus dono Dei*, saith *Ambrose*, not without price and satisfaction performed by Christ. And so *Bellarmino*: wee are iustified of God freely, that is, of his meere liberality, as touching our merits; for by no worke of ours deserue we to be iustified: see *Ti. 3. 4. 5. 6. 2 Tim. 1. 9.*

And is it not strange, that these very men should talke of workes done before iustification, by generall grace,

Sense.

Ambros. ad loc.

De iustificatione. lib. 2. cap. 3.

Rhemens. in Act. 10. v. 2.

ⁿ Heb. 11. 6.

^o Mat. 12.

^p Gen. 4.

Greg. lib.

moral. 22.

cap. 12.

De iust. lib. 5.

cap. 12.

^q Tit. 1. 15.

Ioan. Bunder. à Gand.
Tit. 6. Art. 5.

grace, that should be acceptable preparatiues to the grace of iustification, and such as moue God to mercy; yea, that deserue at Gods hands of congruitie towards iustification? surely if these grounds be true: first, that without faith it is impossible to please Godⁿ: secondly, that the Tree must be good before the fruit be good^o: thirdly, that God accepts not the offerer for the gifts, but the gifts for the offerer^p: fourthly, that to do good works is required not euery grace, but such as makes a man a member of Christs body, as *Becharmine* proues *ex Ioh. 15*. Fifthly, that where the conscience is defiled, all things are vncleane^q: sixthly, that of *Augustine de fide & operibus*, Cap. 14. *sequuntur bona opera hominum iustificatum, non precedunt iustificandum*; what place is there left for workes done before iustification? to merit so much as of congruitie, any thing towards iustification. That wee may a little see the misterie of their iniquity in this point, we must vnderstand, that of merit, they make two kinde: one *ex condigno*; the other *ex congruo*. That of condignity; they thus describe; it is any voluntary action, to which a reward is due, in iustice, for the equality of the worke, and the reward according to due estimation. And thus forsooth, before state of grace, we haue no merits. Merit of congruitie, is any action, whereto a reward is given, not as due by nature of the worke, but as of the liberality of the donour. And thus they teach a man vnregenerate, may merit at Gods hand, the grace of iustification: in as much as it is very meet and congruent, that to a man well vsing the gifts of nature for Gods sake; God which is so bountifull, should giue gifts of grace. But if it be true that in merit largely taken there must be *Debitum*; and something to which the rewarder owes a recompence: secondly, if recompence mentioned depend wholly of the liberality of the donour, as themselves confesse

confesse in this merit of congruity; what doe we with the terme of merit in workes before regeneration? It is strange circling they vse in this question; *In gratia* they say *nullum est debitum: in merito vero debitum asserimus*: In this kinde of merit there is no *debitum*; and the recompence depends meere of the liberality of the donour; and yet forsooth these workes must be called merits; not so properly in deede, as themselues confesse, in truth most absurdly, and impiously. And let vs but consider, what the things are in man, wherevpon this congruitie is built; they are, first well vsing gifts of nature: and secondly, that for God, or in reference to him. Now, how can we imagine in an vregenerate man, such a well vsing of the gifts of nature? the frame of whose heart is euill onely and continually^r, inwhom till he be sanctified and haue felt Gods loue in his heart, there can be no *motus charitatis in deum*^s: nor any other ends, or motiues propounded to doe good things, but *dulce, decorum, honorificum*: nor any propension to any good action, but what ariseth either from ambition, or seruile feare: but leaue we these merit-mongers and proceede in the text.

By his grace:] For the sense, Bellarmine by this grace of God vnderstands righteousness giuen of God, and infused into vs, to establish his dreame of inherent iustice, as the formall cause of our iustification. Our Diuines by grace of God, vnderstand the free fauour and good will of God bestowed on vs in Christ: as being not the formall, but the inward impulsive cause, mouing the Lord to iustifie vs. The reasons of Bellarmines interpretation are these: first, for that the fauour of God seemes sufficiently to be exprest in the former terme *gratia*. *Ans.* As who say it were strange, for the spirit of God, to vse diuersity of termes for a fewe; and explanatione. secondly, in so strange to asseme?

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^r Gen. 6. 5.

Gen. 8. 21.

^s 1 Ioh. 4.

De iustif.

lib. 2 cap. 3.

Part. 1.
Quest. 36.
Art. 3.

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that liberality may be exercised without fauour; or, that the Lord may of liberality bestow a blessing, where loue and beneuolence is not the fountaine. *Mat. 5.*

But heare we his second reason; the particle (*per*) is not rightly giuen to the fauour of God, the cause motiue; but onely shewes eyther formall, meritorious, or instrumentall cause. *Ans.* First. *Aquinas* otherwise iudgeth; that it may signifie any thing, that is cause to the agent of working; whether it be finall, formall, effectiue, or motiue cause. And how will *Bellarmino* interpret the place, *Act. 18. 27. they beleerued through grace*; for whether of the three doth his *per* there import? formall, meritorious, or instrumentall cause? any or none? Secondly, but what if his (*per*) be not found in the Text? as in deede it is not; then notwithstanding his right vse of (*per*) grace may, for all that, signifie the impulsiuue as well as the formall cause of iustification.

His third reason; because whom God fauours, and wils well vnto, him he makes such as hee would haue him: otherwise Gods beneuolence should be a vaine and emptie good will: therefore to be iustified by grace is not to be reputed iust, when wee are not; but to be indeede iust, holy, and immaculate. *Ans.* Now what when all this is granted, that Gods grace, is not without his effect in vs? we yeeld that this effect, iustification, flowes from this cause, the grace of God. Wee are iustified by grace: but how doth this proue the conclusion; that by grace we are here to vnderstand righteousness infused, and not rather the free fauour and loue of God? secondly, we yeeld that by this fauour of God wee are made iust indeede, before euer we be iudicially reputed, and approued for righteous: this question will fall out sickest to be handled, *Cap. 4.* Here onely it shall suffice, briefly to propound our iudgement, how

how or in what order we come to esteeme and reputation of righteousness before God; first, therefore, in execution of Gods purpose to iustifie and saue, is that worke of GOD, effectually calling; whereby faith is wrought in vs: to beleeuers, is Christ, with all his righteousness giuen, so that whatsoever Christ hath or wrought, becomes ours, by free yet true donation: thus enjoying Christ and his merit, we are presented to Gods iudgement seat; and there receiue the sentence of absolution and approbation for righteous: truly therefore are we made righteous, before we be esteemed righteous; yet not by righteousness inherent in vs, though that accompany iustification: but by donation of Christs righteousness vnto vs.

Wherefore, for ought they haue yet alledged, grace may here signifie the fauour and free loue of God: and couple this grace with *gratis*, freely by grace; mee thinks, it is as much as if hee had said, meere by grace, without any concurrence of workes, so much as of adiuuant causes to iustification: which also other scriptures affirme. *Ephes. 1. 7. Tit. 3. 4. 5. 6. 7.*

That wee may see how ill a medley Papists haue made, of faith and workes, grace and merit, in this article of iustification, things simply incompatible, if the Apostle could iudge. *Rom. 11. 6.* to vvhich place, the larger handling of this question shall be reserved.

In the meane while, let vs learne to admire the riches of Gods grace towards vs in Christ, and take heed, how we attempt sharing in the glorie of iustification: remembering vvhoe said, agreeably to the Apostle, *Gal. 5. 4. non est quo gratia intret ubi iam meritis occupamus.*

Followes the cause meritorious: *Redemption in Iesu Christ*. Where are two things: the cause meri-

ting righteousness; the subject in whom it resideth; *in Iesus Christ.*

Sense: *Redemption*, is that act of Christ the mediator, whereby hee hath ransomed vs from our spirituall enemies; in this place by a *Metonymie* of the end, put for the meane destinied thereto: it signifies the satisfaction, made by Christ to the iustice of his Father: and this satisfaction, some well distinguish on this manner; it is eyther *Legis* or *Crucis*. Vnder the first, they comprise the obedience of his life, performed to the law: by the second they vnderstand his whole passion, that had consummation vpon the Crosse: and this did the order of Diuine iustice require, which could not haue bene kept, if God by his owne power and will without satisfaction for sinne, had repared mankind; as *Thomas* well saith. Compare *Heb. 2. 14. 15.*

Which is in Christ Iesus. Whither this preposition (*in*) here note the cause efficient, as often; or subject, in which this redemption resideth, or both, it matters not much to enquire.

If we take it in the first sense, me thinkes it excludes all humane satisfactions from power of iustifying; for if by the price payde by Christ onely, wee be iustified, then not by any price payde by our selues; or any other meere creature for vs: and in truth, how can we, dust and ashes, once conceite such a power to be in vs? *Ish* our welldoing reacheth not vnto God: secondly, nor can be proportionate to the offence of that endlesse maiestie: thirdly, and must be, if it be a satisfaction, a worke or passion more then due: for by doing due-tie, can we satisfie for breach of due-tie?

Is it not then a strange conclusion of our aduersaries? that man in grace, may make some kinde of satisfaction for the sinne of his soule? Let vs see their opinion, as they haue nicely minced it out, and propounded it

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Psal. 16. 2.
Iob. 22. 3.

Bellar. de
de poeniten.
lib. 4. cap. 8.

vnto vs by parcells: of satisfaction therefore, they make two Kindes or degrees rather: the one is absolute, and euery way perfect; wherein is rendered, a satisfaction completely answering to the perfect equalitie of diuine iustice; the other imperfect, answering but imperfectly to the breach of some iustice; and that, because it pleaseth God to accept it, for full satisfaction, at the hands of his children. being reconciled vnto him. Touching the first kinde or degree of satisfaction, they see ne to confesse, that it is quite out of the power of any meere creature; partly, because whatsoeuer wee are or haue, we are and haue from God; partly because the man he offended, is infinite, and all that wee are or haue, is finite: so that, except there be some acceptation, or donation on Gods part. there can be no satisfaction made by men; but if wee speake of a satisfaction, that is such by Diuine acceptation or donation, this is in the power of euery iustified man: besides this, in sinne they consider two things; *culpam & poenam*; fault and punishment; now, that for fault they make meere free, in respect of vs; and ascribe it onely to Christ, the mediator: for punishment, they make two sorts; eternall and temporall; for eternall punishment, Christs passion onely satisfies; for temporall power is giuen vs, by grace, to make acceptable satisfaction.

Next, they assigne what these workes satisfactorie are; namely prayer, fasting, almes deedes: so that now, if wee summe vp their doctrine of satisfactions. it amounts to this: that a iustified man. may by fasting. prayer, almes deedes, make such satisfaction as GOD vvill accept, for the temporall punishment of sinne.

Shall we heare their proofes? First *Dan. 4. 24. Redeeme thy finnes by righteousness.* Sinnes therefore

may be satisfied for. *Ans.* Our Diuines well answer, that they ill render the originall vvord; vvhich in no vse of Hebrewes, or Chaldees, signifies to redeeme, but to breake off; and let them if they can shew instance to the contrarie: secondly, that the phrase is neuer read in scriptures, to redeeme sinnes; redemption being alwayes applyed to persons: thirdly, it is me thinkes not a litle crossing to their owne doctrine, that make their satisfactions proper to iustified men; in number whereof, they cannot place *Nabuchadnezzar*: fourthly, that if satisfaction vvere here intimated, no necessitie it should haue reference to Gods iustice, but to mens iniuries.

Their second testimonie is *Luk. 3. bring forth meete fruits of repentance*: that is, now, they cannot be meete or vvorthy fruits of repentance, except they be sufficient, to recompence the wrong done; if not inequalitye of quantitie, yet at least in equalitye of proportion, and according to the acceptation of him that was wronged: and here they lay on loades with testimonies of Fathers. *Ans.* But what the fruits of repentance are, vvho can better expound, then *John Baptist* himselfe? *Mat. 3. 11. ad 14.* Which if ye reade, ye shall finde, to be nothing else, but a ceasing to doe euill, and a learning to doe vvell: and they deceiue the world with the homonymie of their Latine *penitentia*: the Greeke word *μετάνοια*, signifies nothing else, but a change of the minde: and so proportionally, the fruits of a changed minde, are nothing but actions of a new life, becoming and testifying a changed heart.

The third testimonie is *2 Cor. 7. 11.* Where amongst fruits of a godly sorrow, is reckoned vp, reuenge or punishment. *Ans.* First, whether this punishment, be that that the repentant partie takes of himselfe, or which the Church inflicted on the incestuous person, is que-

questionable : their owne *Cuietane* so interprets, referring it to the sentence of excommunication passed on the incestuous person : the end whereof, who euer taught to be satisfaction to Gods iustice? Secondly, be it granted, that it signifies reuenge, which the penitent takes of himselfe, by barring himselfe of his lawfull refreshings, in respect of his immoderate pursuit of vnlawfull pleasures, and the like; is this a satisfaction to God for former sinnes of his soule? what scripture; what Father so teacheth?

The next testimonie *Leuit. 4. 9. & 6.* Where are appointed sacrifices of diuers value, according to the measure of offences: and these sacrifices were satisfactions, and expiations of the guilt of temporall punishment. *Ans.* That they may iustly be termed expiatorie sacrifices, wee yeeld; yet in this sense onely; *quatenus* the name of the truth signified, may be giuen to Types, signifying the truth: a phrase of speech vsuall in scriptures, when matters Typicall or Sacramentall are enun-
ciated.

"The onely true expiatorie sacrifice, was that of Christ on the crosse": signified by these types, in the Leuiticall law. Neither can it be proued, that the actes of offering them, purged otherwise then legally. *Heb. 9.* Christes blood, which in these types their faith beheld, alone hauing power to purge the conscience, *Heb. 9. 14.* Their other testimonies I spare mentioning; and come now briefly to examine their distinctions, out of which, they haue nicely framed, this their carnall doctrine of satisfactions.

Satisfactions then they would haue to be of two sorts; some euery way equable to the offence of Diuine iustice; such they gently yeeld, there are none performable by any meere man: but an other sort there is, which they call acceptable; that is, such as

Aa 4

God

" Heb. 9. 10.

God accepts for satisfactions, and amends made to his iustice for the sinne of our soules. And will you heare what effect they ascribe vnto them? they haue not power, they say to restore, or recouer amitie with God; but yet this they can doe, satisfie his iustice; at least for guilt of temporall punishments, to be suffered in purgatorie.

v^r 1 Pet. 2.

Now first, where finde they eyther tearmes, or grounds of this distinction? we reade indeed, that our seruices of new obedience are sacrifices acceptable vnto GOD through Iesus Christ w: but that they are satisfactions to his iustice, eyther by absolute correspondence, or acceptable proportion wee finde not. Secondly, see how in explication of their distinction, they confound themselves. Can they satisfie iustice? then sure they may remoue offence: can they remoue offence? they can also restore fauour, and amitie with God. For is there any thing that is offensive to God, but the violation of iustice? satisfie his iustice, thou shalt sure haue him propitious. Thirdly, tell vs I pray you, without halting, whether is first, in order of nature satisfaction to Gods iustice, or reconciliation? If our olde bookes faile vs not, if the scripture deceiue vs not, satisfaction euen plenarie goes before as the meane; reconcilment followes, as the end whereto that tended. Therefore, if wee be reconciled perfectly, satisfactions are performed; if satisfactions plenarie be not performed, wee are sure not reconciled.

* Heb 10.

And that they prattle of temporarie punishment, reserued for vs to suffer for satisfaction for veniall sins, vvhath doth it but impeach the al-fufficient sacrifice of our Sauour? that with his one oblation of himselfe, hath perfected for euer them that are sanctified *? or secondly, thrust vs into fellowship of Christs mediati-
on

on, and make him a Sauour by vs; of whom the Scripture teacheth, that by his owne selfe hee hath made a purgation of our finnes; or thirdly, according to their grounds, lay crime of iniustice vpon the Maiestie of God: that hauing receiued perfect satisfaction in the bloud of his sonne, and thereby as themselves, cleared vs from all fault, should yet punish vs being vvholie faultlesse, at least by imputation.

Their instances, whereby they would proue that the fault being pardoned, punishments temporarie are referued, and that for satisfaction to Gods iustice, are of no value; to them all wee answere with *Austin*. *Ante remissionem esse illa supplicia peccatorum; post remissionem autem certamina exercitationis q. iustorum.* Before remission, they are punishments of sinners; after forgiueneisse, exercises of iust men. And of *Dauid*, *2 Sam. 12*, the example vvherein they triumph, pardon was giuen him that hee might not be hindered from life eternall: but the effect of that commination followed. Wherefore? to satisfie Gods iustice? No, but in that humiliation to exercise & proue mans pietie. *Et presens hominis in illa humilitate exercetur, atq. probatur.*

Thus *Austin* iudicially; consonantly to whom, our Diuines teach that temporall paines, and afflictions of this life, though they remaine for substance one and the same, before and after reconciliation, yet is their habit and vse changed vnto Gods children: remaining onely, as chasticements, as reducements, as preuentions, as admonitions, as prouocations to diligence in good duties, as meanes to mortifie corruption, and to humble vs for our finnes; &c. And surely, if they are therefore inflicted, that Gods iustice may, after remission be satisfied, what a kind of pardon call we this? that hath not a release, but a mitigation of punishment only, or as themselves practise, in their *pro pœnitentiis*,

7 Heb. 1. 3. 36.

De peccat. merit. & remiss. lib. 2. c. 1. 3. 4.

a commutation of an heavier for a lighter punishment and is this the Lords pardon ? but enough if not too much of this heresie.

Verse 25. *Whom God hath set forth to be a reconciliation, through the faith in his blood, to declare his righteousness, by the forgiveness of the sinnes that are passed, through the patience of God.*

Verse 26. *To shew at this time his righteousness, that he might be just, and a iustificier of him which is of the faith of Iesus.*

IN these wordes, *ὃς προέβητο ὁ θεός, &c.* is not onely a further illustration of our iustification, by causes efficient, and finall ; but a prooffe of that immediately foregoing : iustified wee are by redemption in Iesus Christ. And if any man aske a reason, why by that meanes, rather then by any other ? the answer is, because God hath purposed or proposed him as the meane of reconciliation : in them consider wee these things : first, the agent : secondly. his action : thirdly, the subiect : fourthly, his office and worke whereto he is designed ; fifthly, the condition required on our part, for partaking in this blessing of reconciliation.

The agent is God : whether we take it personally, or essentially, it matters not : if personally, we must referre it to the Father, as to the originall, in a sort, of this purpose and decree : if essentially, so also it is true ; the whole Deitie, as it were, sitting in counsel of the meanes of mans reconciliation, resolved of the second persons designement to this worke of propitiation, in that manner that wee now see it in execution.

The

The action followeth; *ἡ ποίησις*, whether we render purposed, or proposed, it matters not: the word beares both; and both perhaps are intended, the proposing of Christ, both in types of the law, as also in the cleare reuelation of the Gospel, being a consequent of that purpose; howbeit, perhaps it is best vnderstood of Gods purpose, to which vsually the workes of redemption are assigned, as to their cause and measure. See *Ephes. 1.9.*

The subiect of this purpose and designement, is Christ Iesus; as the meekest person, both to assume a son-shipp of man, and to impart vnto vs, the honour of his own son-shipp, by taking vs into fellowshipp of that his prerogatiue: His worke & office, wherto he is designed, is propitiation, that is, to bring vs againe into fauor and grace with God; by satisfying his iustice, & so removing the offence & iust displeasure of God; as also by purchasing vnto vs, al other the testimonies of loue: as adoption gift of the spirit, possession of the kingdom of heauen, &c

Thus farre of the sense; out of all which ioyned together, me thinkes we may well frame answere, to those curious questions, rise amongst schoole Diuines: as, whether there could not haue beene another meane of reconciling man to God, then the incarnation and passion of the sonne of God; whither this meane was the most conuenient; to first, whereof the vsuall answere is, that the infinite wisdom of God, might haue found out, and resolued off so me other meanes of attonement, had it so pleased him: but secondly, this was the meanes most conuenient, whether wee respect the ends, the Lord propounded to himselfe; or the things requisite to those ends: the ends were to manifest his loue, and rich grace towards man; and that secondly in such sort, as that no ior of his endlesse iustice, might be impeached, by extending such mercy to man transgressing^r. Now wherein could the Father haue shewen more loue? then

^r *Ephes. 1.*
Titus 3.

then in this demitting his owne, and onely sonne out of his bosome, to assume our nature, and in it to mediate betwixt God and vs. And could men and Angels haue deuised a meanes to shew mercy, without impeachment of Diuine iustice, as herein we see manifested? thus mercifully to saue, thus seuerely to punish those that he determined to saue, except by these means who could haue deuised?

Consider we againe, the things requisite to our reconciliation; such as are vndue obedience, perfect satisfaction; things both of them requiring an infinite person, to giue both infinite value: that wee may very well say, there was not any meane of propitiation more conuenient then this, according to Gods eternall purpose exhibited in Christ: hee which would see more to this purpose. let him read S. *Augustine de Trinitat. lib. 13. cap. 10. Anselm. lib. cur Deus homo. Aquinas part. 3. 9. 1. 2. Art. 20. And generally schoole-men in 3. Sentent. Distinct. 20.* but in all such queries this rule should be remembred; that the conueniencie of meanes to their ends, must be measured by their choyle and deligement in Gods purpose and counsell.

Vse.

And here, let vs learne in our distresses arising from conscience of Gods displeasure for sinne, to seeke vnto Christ onely, as the store-house of comfort. Our Saviour vpon this ground thus exhorts; in him to seeke refreshing in our spirituall hunger, which Christ incarnate onely can giue: because him onely God hath sealed^a, that is, designed by his eternall counsaile, to this office of reconciling vs to God.

The office or worke whereto Christ is designed followeth; that is, to be our propitour or mediator of reconciliation vnto God. And this office he thus performed: first, submitting himselfe to the whole curse of God, deserued by our sinnes, and standing in the

gap

^a Ioh. 6. 27.

gap, as it is said of *Moses*, so bearing the brunt of Gods fiery wrath and indignation: and by that meanes removing from our persons all whatsoeuer wrath or iustice could be offended at. Secondly, by the merit of his obedience purchasing vnto vs the donation of Gods spirit, to worke faith, whereby we might be brought into the couenant of grace. &c.

Which office thus performed by our propyatorie, first, giues conscience comfort, against infirmities daily renewed by Gods seruants: in as much as they haue an aduocate with the Father; *Iesus Christ the righteous, who is also the propitiation for their sinnes. 1 Ioh. 2.*

And withall, assures vs of our preservation in state of grace, till full possession of that glorious life purchased for vs by the merit of Christ: *For if when we were enemies, we were reconciled, &c. Rom. 5.*

The condition required of vs, to make this propitiation effectuell to vs, is faith; declared by the object, *Christ: bloud*: as if he should say, by resting and relying on the death and obedience of Iesus Christ.

Herein triumph the patrones of iustification by the sole passion of Christ, making his bloud the *ad aequatum obiectum* of faith iustifying; how fiery let them iudge by this, that they cannot choose but acknowledge here a *Synecdoche*; for will they exclude soule passions from the satisfaction of Gods iustice? or make the sufferings of his life, onely preparatiues to compassion, and not also for their part expiations for sinne? let him beleeeve that listeth; for my part, I know nothing in the whole humiliation of our Sauour, but was not onely a deposition necessary, but euen a part of his expiation. And had almost rather define with schoole-men, that Christ merited from the first instant of his conception, then thus limit his meritorious and expiatorie satisfaction to his last act in death. Reasons of this *Synecdoche*, seeme these:

Vse.

^b Phil. 2.^c Heb. 9.

these: first, because in his death was the complement of his humiliation^b: secondly, it served best for opposition to Iewish opinion, of legall sacrifices offered in blood of beasts^c: thirdly, most sensibly answered to the types of Iewish law, &c.

But here obserue we, that to partaking in Gods fauour procured by Christs humiliation, faith is required; what kinde of faith whither generall or particular hath bene already declared; whither also as a disposition preceding, as feare, loue, hope, &c. or as an instrument to apprehend Christs merit, hath bene also shewen; here onely it shall suffice to note, that faith is here pur metonymically, for the consequent or effect of it; which we call *fiduciam*; that is, confidence, or affiance, which me thinkes the particle (*εἰ*) sufficiently noteth: so that if our aduersaries would learne, to leaue that point of their skill, in diuerting the stroke of our arguments in this point, to a controuersie of words; many there needlesse disputes, about the nature of faith iustifying, would soone haue end: for my part I iudge with them in this point, that faith, properly so called, is in the vnderstanding, not in the will; and may better be rendered, a perswasion then affiance. But yet this is true, that affiance in Christes merit, is a fruit of faith iustifying; and the very act of affiance or putting trust in Christ, required of vs, to our iustification, which if no other Scripture affirmed, yet this evidently auoucheth: and can we thinke this floweth from a generall beleeuing of the history of the Gospel? yea, can it arise from any thing, but particular euidence of our title to Christs merit.

Vse.

^d 1 Cor. 13. 5.

Let vs therefore as many as desire to know our reconciliation with God through Christ, proue our selues whether we be in the faith or not^d: that olde distinction of Schoole-men borrowed of *Augustine*, in question

question touching the extent of Christs merit, may in fit place be discusst: this once is agreed on all sides, except the Chiliaſts, that howſoeuer there be a ſufficiencie of worth in Christs merit to reconcile all; yet the efficacie thereof reacheth onely to ſuch as beleeuē. It concernes vs therefore for our comfort, diligently to try and examine our confidence. Notes to diſcerne it, beſides the feeling and experience euery man may haue of himſelf, are theſe. Firſt, gathered by proportion from that of Salomon; *Truſt in the Lord with all thine heart, and leaue not to thine owne wiſedome*. Proportionally, it is true of euery man reſting in Christs merit for propitiation, and ſauour of God, that he leanes not on any thing in himſelfe to procure it; but is ſo humbled with conſcience of ſinne, and terroure of Gods maieſtie, is ſo well acquainted with naturall diſabilities, imperfection of his owne righteouſneſſe, that he counts *all dung and dross* for the knowledge of *Chriſt*, that he may be found in him *not hauing owne righteouſneſſe*, &c. I ſay not, that euery one renouncing himſelfe in this behalfe, hath preſently affiance in Christs blood; (although me thinks truly to doe this, is a thing ſupernaturall) but negatively I am ſure it holdes; whoſoeuer reſts in himſelfe, relieth not on Chriſt, &c.

* Pro. 3. 5.

* Phil. 3.

A ſecond euidence of confidence in Chriſt, and his merit for righteouſneſſe, is deteſtation of all Teachers and doctrines in any ſort raiſing this foundation and pillar of our confidence. How ſtoutly the Apoſtle opposed againſt ſuch, who ſo reades his whole Epiſtle to the Galathians may iudge, with what earneſtneſſe of affection enuies hee againſt thoſe, that in this Article of iuſtification, deſired to mingle *Moses* and Chriſt, faith and works of any ſort? The like is the affection of all ſuch, that haue learnt truly to reſt on Chriſt.

But proceede wee. The end of this ordinance, and decree

decree of God, proposing Christ as mediatur of reconciliation, through his blood, and saith therein, followeth; that is, to declare his righteousness in forgiving sinnes, of both Testaments, &c.

Sense: To declare his righteousness. As if he should say, If any aske a reason, why God ordained Christ to propitiate, and that by his blood; it was, to shew himselfe iust in forgiving sinnes. To omit variety of interpretations; by iustice of God, we may best vnderstand, his iudiciall iustice, which some call, remunerating, or distributiue; a property enclining him to reward obedience; to punish disobedience. Now, for that his purpose was to deale mercifully with man in forgiving sinnes, and yet iustly too, in punishing disobedience; (for God cannot so be mercifull, as to impeach his iustice) this way his Diuine wisdom devised for mercifull forgiveness; to deliuer his sonne to dye for our sinnes, that iustice might be satisfied; and withall, mercie: ouerflowe to the Elect in forgiving iniquitie and vnnie.

To declare his iustice in forgiving sinnes: That is, that he might be acknowledged iust, euen while of mercy he forgave sinnes. To this sense agreeth that *Ver. 26.* where first, wee may learne to admire the mysterie of diuine wisdom, as in all other his workes conspicuous, so in this of compounding endlesse iustice, with as infinite mercy most admirable; no meruaile if Angels so desirously buckle themselves to prie hereinto. It was that about which the *Sophies* of all times busied themselves, but were in all their deuises frustrate; by sight of nature they knew iustice must receiue satisfaction, before euer mercy could haue passage, from that Father of mercies, to the sonnes of *Adam*. Hence were their fastings, sacrifices, sometimes offered in mans blood, yea, in blood of their owne sonnes and daughters; intended

1 Psal. 116. 5.

1 Pet. 1. 12.

intended to propitiate the diuine maiestie, fondly imagined to reside in their Idols: but the true meane of propitiation, the Gospell onely hath reuealed^h: and the matter of it Christ Iesus, opened out of the bosome of his Father.

^h 2 Tim. 1. 10.

Secondly, mee thinkes if there were none other argument, this alone sufficiently ouerthrowes all that doctrine of Popish satisfactions, for reconciliation: for can there be no meane of propitiation, but what yeelds satisfaction to diuine iustice? will not the Lord be mercifull in forgiuing sinnes? Nay, can he not be mercifull in forgiuing sinnes, till iustice be satisfied? then sure, humane sufferings, and almes, and prayers, must needs be acknowledged to be no sacrifices propitiatorie for the sinnes of our soules. But hereof before.

Followeth now an amplification of the sinnes forgiven by a distinction or distribution of them, according to seuerall times of committing; some vvere προγεννητα; that is, done or committed, in time before Christs exhubiting in the flesh; some after; to both which the merit of Christs passion extends it selfe.

προγεννητων ἀμαρτιων. Diuers are the interpretations; that now specified, I iudge most probable, comparing this place with that Heb. 9. 15.

Consent of other Interpreters, both Popish and others might be shewen. Whence the collection is easie, that vertue of Christs passion reached vnto the Fathers of the olde Testament; and that the Lord gaue the plenarie forgiuenesse of their sinnes, respecting the future humiliation of his sonne. This point needed not much prooffe, but that our Romish aduersaries by a consequent of their doctrine, seeme to denie it: for truth of it see these Sriptures. Acts 15. 11. Ioh. 8. 56. Heb. 13. 8. Apoc. 13. 8.

Bb

And

And what should let then to infer? that they were admitted to heauen properly so called, without detainement in their *Limbus*, the skirt of hell, vntill Christs comming thither to deliuer them.

That which they teach of this place is this; that it is a part of hell; and such a part. as betwixt which, and the place of the damned, there is no solide interstitium: that it was a prison, wherein, though the Fathers had an *immunitatem pœne sensibilis*, freedome from all sensible paine; yet were they deprivied of the vision of God, and tormented at least with this that they hung in a suspensive hope of that blessed glory, which they expected.

Now if it be true, their sinnes were remitted: secondly. they iustified and reconciled vnto GOD, by faith in Christ to come: thirdly, were adopted for sonnes: how can it be imagined, that they were thus punished? Again, S. *Augustine* professed, that he neuer could finde hell in *Scripture* put for good; and the receptacle of soules, whateuer it were, whither the Fathers went, was sure good; wherein they had, not onely immunity from sensible paine, but receiued comfort. *Luc. 16. 25.*

Thirdly. it is a ruled opinion of many their Diuines, that it is a greater punishment, to be deprivied of Gods presence, then to feele any other the paines of hell; and that the anguish is more, to consider that depriual of glory, then to feele the smart of any other infernall torment; which if it be so; then sure the greatest punishment was theirs that yet are confessed to haue liued and dyed high in Gods fauour. *Heb. 11.*

Adde vnto this. that the title giuen to their place of abode, is *Paradise* metaphorically: that with *Paul* is all one, with the third heauen^k, the Palace of Gods principall

*Catechis.
Trident. in
Art. descen-
det ad infe-
ros,*

*August.
Epist. 99.
ad Enod.*

ⁱ *Luke 13. 43.*
^k *2 Cor. 12. 2.*

cupall residence; a place of pleasure sure, and free from all punishment, both of sense and loile. But let vs heare what they can say for maintenance of their *Lymbus*, they alleadge that *Gen. 37. 35. I shall goe downe sorrowing to my Sonne in infernum.* *Ans.* And why not in *sepulchrum*? to the graue: the word beares it wel enough, and the purport of *Iacobs* speech; wherein he expresseth a grieve that would neuer leaue him, till death: and compare *Gen. 42. 38. the like speech; yee shall bring my gray head with sorrow to the grane*: the word is all one, and thinke ye his gray head went to *Lymbus*?

The second testimonie, is *Luc. 16. 23. 26.* betwixt the place of the damned, and the bosome of *Abraham*; there was *χάσμα μέγα*: a great *hiatus*: therefore no solide *interstitium* betweene them, but both soules in the same gulf. *Ans.* Now sure a pretie collection. And if *Bellarmine* had beene to deale with *Chemitismus*; how scoffingly would he haue girded at such grammaticall quiddities? But is it his opinion in deede? that this *chasma* is such an empty *hiatus*, wherein is no solide *interstitium*? Then me thinkes, there should be no such impossibility of interchangeable passage, betwixt the spirits aboue and belowe; and how a *Communicatus* betweene them, should in such an empty space, be more impossible for spirits, then sight or audience, I see not. But for answer he cannot forget their rule in schooles that *Theologia symbolica, non est argumentina*; and that every string of a parable is not to be strayed; nor can any thing be vrged thereout, beyond the principall intention. And for his empty *χάσμα*, though it signifie properly, that *hiatus oris* in oscitation; yet is translated by a Synecdoche of the species, to signifie any distance or space of place. And so here is intended by

our Sauour, in this parabolically *προφωπαια*: his *μὲν* *χάρις*, being nothing, for ought our aduersaries can proue, but that great distance, betwixt heauen, the seat of the blessed, and hell, the prison of the damned.

Thirdly, they alleadge 1 Sam. 28. 13 The soule of *Samuel* was seene ascending out of the earth *Ans.* first, the text hath not the soule of *Samuel*, but *Deus*. And is it their opinion it was *Samuels* soule, came vp so wrapped in a mantle? *verse 14.* belike hee found cold comfort in that *refrigerium*, that *Lymbus* afforded, that tree was saine, thus to be-mantle his soule, to keepe heate: secondly, I thus reason: if this ascending were of the true *Samuel* & not of his *speculum*; either of soule alone, or of body alone, or of both: not of his soule alone, for *quid anima & pallio*? what had his soule to doe with a mantle? if of bodie alone, an assent might be thereof out of the graue; if both; why might not his soule first descend out of heauen and in the graue resume the bodie? and so ascend: so that there is no necessitie of ascending out of hell, or any list thereof: but thirdly, what if not *Samuel* at all, nor nothing of his, but his *speculum*: a phantasmic alone assumed, by an euill spirit, was that that appeared? surely, the reasons brought both by Fathers, and other late writers for this opinion, are not to be contemned.

For first, is it likely, that the Lord refusing to answer *Sam*/by meanes ordinarie, *verse 6.* vould thus extraordinarily giue resolution by *Samuel* sent from the dead? Secondly, was *Samuel*s soule thus at command of a Witch? to be called out of his rest, by her. *verse 11.* especially by Magieall meanes? but I perceiue, it is not for nothing they place *Lymbus* so neere the hell of the damned; they should doe the Diuell great wrong, to take

take his borderers out of his kingdome, or to imagine, that emptie *Chasma* could keepe them from his command. I omit answere to the arguments of the contrarie opinion: as that he is called *Samuel*: and secondly, that he foretold things to come: which being contingent, were accordingly accomplished. Heare the answere of some Fathers to these reasons, and thereby iudge of their opinions: to the first thus *Theodoret, historicum qui visus est, nominat Samuelem, propterea quod, sic crediderit Saul.* The historie calls him that appeared, *Samuel*, because *Saul* so thought of him: and this to be no strange kinde of speech, he proves, by the like in other scriptures; thus also it stiled the Angels, that appeared vnto *Abraham*, and the Lord of them (*men*;) because the Patriarcke supposing them to be such, set meate before them, &c. *vide locum.*

*Theodoret. in
1 Sam. 28.*

To the second, *S. Basile* thus; *ad eum modum & demones qua sententia ac decreto dei constituta erant, iamque palam enulgata sepe numero annuntiabant his, qui facile in fraudem alliciuntur.* &c. After the same manner haue the diuels often declared such things as were appointed, by the sentence and decree of GOD and now openly diuulged vnto such as are easily brought into error.

*Basil. in Isay
8.*

And then instanceth in this example, affirming them, to be Diuels, transforming themselues into the habit and person of *Samuel*: that hauing heard the sentence of condemnation pronounced against *Saul*, promulged it, as their owne; I might glur the reader with like testimonies of others, but these may suffice.

Their third testimonie is, *1 Pet. 3. 19. he preached vnto the spirits in prison; now heauen is no prison. Ans.* The full opening of this place, will best be done, when we shall come by Gods grace, more purposely to handle

See Heb. 11. 93

handle it. Here only, as much as shall suffice, for loosing the hold, they haue here taken, for *Lymbur*, first: the spirits here preached vnto, if they were in prison at the time of their preaching, cannot be intended to be the soules of the Fathers; for that they are described to haue been incredulous and disobedient; and so I hope they will not say of *Abraham*, *Isaac*, and *Jacob*, &c. Secondly, they will neuer be able to proue that this preaching was to them, at the time while they were in prison: for *quorsum*? But hereof more hereafter.

As touching their other testimonies, and reasons pretended out of the scriptures, they haue beene all sufficiently, and often answered, and the aunsweres stands to this day vnconfuted, as that *Crambe Zach. 9. 11. Thou hast brought the prisoners out of the lake where are no waters*; the (1st) here mentioned, is to be applied to the Church, as the feminine particles shew; the lake is not hell, but babilonish captiuitie: and the vvhole reading is corrupt, as appeares to any aduiling with the originall.

= Mat. 2. 28.

Their reason: then Christ was not the first that ascended into heauen *Ans.* This seemed no great absurditie to the auncients; whose iudgement it was of *Elis*, that hee was translated into heauen^m: secondly, for all this Christ might be the first, that in bodie and soule entred into fulneisse of that glorie, prepared for the elect in the kingdome of heauen. And thus much of that controuerfie.

The remainder of this *verse* hath little else, then hath beene already treated off, hee resumes onely the end of this ordinance of God to reconcile vs by the blood of his Sonne; and secondly, explaines that which hee had said of the manifestation of Gods iustice; shewing what

what he meant thereby: *that he might be iust*: that is, declared to be iust, and yet, a iustifier of him that is of the faith of Iesus; that is, although he did discharge from punishment, and guilt of sinne; and approued as righteous, such as renouncing themselves and their owne righteousness, expect iustification by beleeuing in Christ Iesus. *Him that is of the faith of Iesus. Gal. 3. 9. 10.* as if he should say, him that renouncing the sect of merit-mongers, embraceth the supposed heresie of solifidians.

Hitherto, of the Apostles first argument against iustification by workes, thus largely handled from *cap. 1. verse 16.* to this place. Followes now the position of the contrarie conclusion: *that a man is iustified by faith*, with new arguments so that purpose.

Verse 27. *Where is then the reioycing? It is excluded. By what law? of workes? Nay: but by the law of faith.*

Verse 28. *Therefore wee conclude, that a man is iustified by faith without the workes of the Law.*



He first reason is taken from the effect of this manner of iustification by faith, remoued from that other by workes, in this forme. If by the doctrine of iustification by faith, boasting be excluded and not by that which requires workes, then wee are iustified by faith and not by workes: but by the doctrine of faith, boasting is excluded, and not by that of workes: therefore we conclude, that a man is iustified by faith, without the workes of the law.

The proposition is omitted, but easily collected out of the Apostles *Enthyms*. The assumption is propounded, in a Rhetoricall Dialogisme, as is easie to be seene, the conclusion exprest in so many tearmes, *verse 28.*

The consequence of the proposition depends vpon this ground, that man must be iustified by such a meane, as whereby he may haue no cause to glorie in himselfe. *Ephes. 2. 9. 1 Cor. 1. 31.*

The truth of which ground, as it is euident by the testimonies now alleadged, so will it further appeare, by

by the vvhole proiect of Gods counsaile touching the saluation of his Church. Wherein it is euident he chose such a course, as vvhereby the vvhole glory might be his : none, mans : hee chose vs before vveeuere, freely, vvithout respect to any thing in vs, according to the good pleasure of his owne vvill ; for the glorie of his rich grace^o : hee made vs vvithout our selues after his glorious Image : permitted ; yea, decreed to permit our fall, that hee might haue mercie^o : and that the claime to saluation, might be by meere mercie ; vvherefore ? I demand vvould the Lord that had power to stablish vs, as hee did good Angels, shut vs vp vnder sinne ? but that hee might make vvay, for the glorie of his mercie ? he sent his Sonne to reconcile vs ; made not vs our owne propriatours : vvherefore ? but that the vvhole glorie might be his ? hee called vs freely^p, of grace inuiting, by his spirit opening our hearts to attend, and by the same spirit drawing vs^q : ordayned meanes in themselves silly and vveake to conuert vs^r : sanctifies indeede, but in part onely ; wherefore ? but that, as the Apostle speaks, no flesh might glorie in his presence^s : all vvich, ioyned to the testimonies fore-cited, euidence the soundnesse of the Apostles ground : and thus farre furtheres vs in discerning the meanes of our iustification in generall, that it must be such, as vvhere by all occasion of boasting may be taken from man.

Come we now to the particular assumed ; but boasting, doctrine of workes excludes not ; doctrine of Faith excludes, and may wee not then conclude vvith the Apostle ? that a man is iustified by faith, without the workes of the law.

Let

^o Ephes. 1. 4.

^o Rom. 11. 32.
Gal. 3. 22.

^p Tit. 3. 5.

^q Ioh. 6. 44.
^r 1 Cor. 3.

^s 1 Cor. 1. 29.

Let vs a little examine the assumption : sense ; *law of workes* : that is, doctrine of workes : that is, teaching that wee are iustified by workes. *Law of faith*, that is, doctrine of faith ; as the *Hebrew* properly signifies ; for the truth of it, both members are to be scanned ; first, that doctrine of iustification by workes excludes not boasting : secondly, that that of faith excludes it.

For the first, consider wee vvhhat it is, that by doctrine, requiring vvorkes to iustification, is to be performed by him, that will that vvay be iustified : and that is, a doing of the whole law^t, and that by the person himsele, that lookes for iustification. And is not this, to pusse vp the proud heart of man vvith conceit of abilitie to iustifie himsele ? What prouder doctrine then that of Pelagians ? teaching that by naturall abilities, the law might perfectly be kept to iustification. That of Papists, is not all out so grosse ; they teach, that nature helped by grace, may doe this : and, that by workes done in grace, some iustification may be atchieued : they diminish boasting, but exclude it not. It vv ere long, to rake vp all they teach, touching power of will in nature : how it deserues *ex congruo*, euen before grace receaued. But haply, by that they teach of the necessarie assistance of grace to iustification, they amend the matter. Surely little or nothing. For let a man view all they teach touching the efficacie of grace, in this point of iustification : hee shall finde it to amount to this summe onely : that grace doth little more then bring out that power, that is in nature, into act ; or heale a little the wound, that sinne hath made ; or confirme weakenesse naturall : so making nature, to goe cheeke by iole vvith grace, in the act of iustifying :

^t Gal. 3.
Rom. 10. 5.

ſying: and is this to exclude boaiſting? and not rather to occaſion it?

Let vs ſee now vvwhether the doctrine of faith excludes it; ſo ſaith the Apoſtle. But conſider vvee how: *viz.* in as much as it teacheth to goe out of our ſelues for righteouſneſſe; and makes vs, no more but receiuers of that righteouſneſſe, vvhereby vvee are iuſtified; vvrought by Chriſt, giuen by GOD the Father, receiued by faith v, according to this doctrine, vvhat cauſe hath man to boaiſt? Perhaps they vvill ſay of this, that he beleued: and by beleeuing, accepted the righteouſneſſe offered? as if a beggar ſhould boaiſt of his vvealth, and aſcribe it to his labour, whereas all hee did was but to receiue, what the liberalitie of almoners pleaſed to beſtow; yea in the caſe betwixt GOD and vs, man hath not ſo much to boaiſt of, ſith vvary power to receiue is alſo the gift of God. *Ephes. 2. 8.*

v Ioh. 1. 12.

The concluſion now may vvell be inferred, that therefore a man is iuſtified by faith vvithout vvorkes of the law.

And vvhat haue aduerſaries of grace, trow wee, to except againſt this round argument of the Apoſtle? Forſooth they labour by a diſtinction of boaiſting, to elude all. So *Bellarmino*: the Apoſtle excludes not all boaiſting, but that onely, vvwhich ariſeth of vvorkes done by ſole power of freewill; for hee ſaith not, *ubi eſt gloriatio*? Where is the boaiſting? but *ubi eſt gloriatio tua*? Where is thy boaiſting? the boaiſting vvhereby thou gloriſt in thy ſelfe, and not in the Lord; now in reſpect of vvorkes done of faith, and ſo by grace, no man can glorie but in the Lord; and that boaiſting is not prohibited: for the Apoſtle ſaith, *Let him that glorieth, glorie in the Lord vv,*

De iuſtif.
lib. 1. cap. 19.

v 2 Cor. 10.

The

The summe is this, that boasting in our selues onely is forbidden and not boasting in the Lord: and that is sufficiently excluded by this, that they affirme, workes done by power of nature, vvithout aide of grace, to be vnable to iustifie.

Ans. Plausibly. The distinction of boasting, wee graunt, if they yeeld vs thus much, that all glorying in our selues, is excluded; for wee list not to contend about quiddities; though *Bellarmines* (*ina*) be not found in the text. And thus propound the Apostles ground; a man must be iustified by such a meanes as vvhereby hee may haue no cause at all to glorie in himselfe: but must transcribe the whole glorie of iustification, to the grace of G O D: and hence thus assume.

But by doctrine of workes, whether done by sole power of nature, or mixtly by grace and nature, all boasting is not excluded; *Ergo*, that not the meane of iustification. Our *minor* for the first part, is granted by aduersaries; and doe they not see, how their mingling of grace and nature, leaues still some cause of boasting to our proud nature? Am I a coworker with grace by power naturall, and depends the efficacy of grace, vpon the assent of my will? then sure in respect of my coagencie, and assent, be it lesse or more, I haue some cause to boast of my selfe, and so, all boasting in my selfe is not excluded; but all boasting in our selues, must be excluded; therefore all workes vvhatsoever whether done by sole power of nature as *Pelagians*; or by nature and grace mixtly, as Popish Semipelagians now teach, are here excluded from iustification.

To conclude this argument: let all such as desire to informe themselves, in this weightiest point, wherein
errours

errors are most dangerous, bring doctrines on both sides taught, to this touchstone. If Popish doctrine, here hold current, let them embrace it, if it take away all boasting from man, hold it firme: but if it puffe vp the proud heart of man, in the least measure, as indeed it doth, reiect it as a doctrine of Diuels; and hold the teachers thereof, though Seraphicall, for euer accursed: it serues not the turne, to say, they ascribe iustificatorie vvorkes to grace of God; for first, what doe they herein, more then the Pharisee * : I thanke God (saith he) not my selfe, that I am thus and thus: and yet is dismissed vvithout iustification: and secondly, all they ascribe to grace, is but an assistance of nature; or a principalitie atmost, in vvorkes that iustifie; and by associating nature with grace, giue vs at least some cause to boast of our selues? for sure, if we be cyther principals, or in the least measure aditours to our iustification, vvee haue some cause of boasting: but it is wholly excluded by the true Doctrine of iustification. Therefore wee may well conclude against vvorkes; they haue no power to iustine in the sight of G O D. And surely were it not, that I consider Gods secret, though iust iudgement, in sending them strong delusions; and compassionately ponder the pride of nature, both to become nothing in the vvorke of saluation; and the subtiltie of Popish teachers, in suiting this doctrine to the humour of nature; I should wonder how any man aduisedly reading this short *Enthymeme* of the Apostle, could in this point, erre in iudgement; It was vvell said of one, that Popish religion, it is a naturall religion: leaue man to himselfe, hee falles on Popish con-

* Luc. 18. 11.
12.

conclusions, and practise : in this one point it is more then euident.

Let Gods children learne , to acknowledge their owne nothingnesse in this article of iustification ; that G O D may be all in all. Who so vvalkes, after this rule, peace shall be vpon him , and mercie, and vpon the Iſrael of G O D : and if any attempt sharing with the Lord in this glorie, I testifie vnto him, with the Apostle, hee is abolished from Christ, he is fallen from grace. *Gal. 5. 4.*

By faith, &c. It is vsually enquired how faith iustificieth : vvwhether as an act or vvorke, or *organice*, and *correlatiue* ; as an instrument, receiuing that, for vvwhich wee haue esteeme of righteousness ; and so in respect of that, vvhereto as an instrument, it hath relation : our Diuines hitherto, haue ioyntly resolued of the two latter ; and as I take it vpon good reason : for that , otherw ise righteousness shall be inherent ; which hitherto hath been holden an absurditie ; the question will come fittest to be handled, *cap. 4. 3.* and therefore to that place I referue it.

By faith without worker : And is not the inference direct enough ? therefore by faith onely. The inference is vsuall amongst our Diuines, both auncient and moderne : and thus wee explaine our selues ; that no grace of God, no worke, eyther of nature or grace in vs, concurr eth, so much as instrumentally to iustification. *Reason*, because none other gift, or act but faith receiues that, for vvwhich vve are accounted righteous in the sight of God.

What say our aduersaries to this collection ? forsooth they charge vs with foylting in the terme
(*onely.*)

(onely.) *Ans.* And is it foysted in beyond the Apostles intention? haue wee it not in the equiualent? by faith without workes; onely by faith, are they not equipollents. See *Amb.* in *Rom.* 3. 9. *Hierom.* in *Rom.* 4. *Basil* in *Concone de humil.* &c. *Fulgent* de incarnat: cap. 16.

But how reconcile wee that of *S. Iames*? cap. 2. not by faith onely; with this of *Paul*, by faith onely; *Iames* iustified by workes; *Paul* iustified without workes; *Ans.* The answers are thus; that *Paul* treateth of iustification before God; so it is true, faith onely iustifieth in the sight of God; *Iames*, of iustification *in foro humano*, or before men; and so workes iustifie: that is, declare to be iust: *Al:* that *Paul* treateth of the effect or office of faith, *in foro Diuino*, *Iames*, of the qualitie of that faith that iustifieth, and her effect before men; and all that *Iames* saith is this, as *Caistane* truely, *quod non fide solum, sed fide iuncta operibus bonis iustificamur.* That wee are iustified not by a barren faith, but by such a faith, as is fruitfull in good workes: more of this Text of *Iames*, when by Gods grace we shall come to that Epistle.

Without workes of the Law, eyther naturall, ceremoniall, or morall; before or after grace, as plentifully is shoven, ad verse 9.

Therefore say some, without workes of the law, euen done by Christ; for the exclution is vniuersall; except vvee can euidence a restraint. *Ans.* Restraints to workes done by our selues, mee thinks first; the whole purpose of the Apostle, implveth; for the question is, whether a man be to be iustified by his owne righteousness; that is, righteousness of his owne performance, or by the righteousness of

of another: secondly, see *Rom. 10. 3. 5.* and tell me why hee calls the righteousness of the law, our owne righteousness? except in regard of our owne performance.

Verse 29. God, is he the God of the Jewes only, and not of the Gentiles also? Yes, even of the Gentiles also.

Verse 30. For *there is one God who shall iustifie circumcision of faith, and uncircumcision through faith.*



Second reason for iustification by faith without workes of the Law. From absurdities; if by workes of the Law, and not by faith onely; one of these two absurdities will follow; that eyther God is God of the Jewes onely, and not of the Gentiles also; or else that hee is variable in this action of iustifying; iustifying the Jewes, by workes of the Law; Gentiles by faith; but God is not the God of Jewes onely, but of Gentiles also; and is one; that is, unvariable in this act of iustifying. *Ergo.*

Is he God of Jewes onely? &c. That is, hee hath now vnder the new Testament accepted Gentiles, into his covenant of grace. The tenour whereof read *Ier. 31. 33, &c.* But as touching the consequence of the proposition, it may be enquired how it flowes? *Ans.* Because that vnto Jewes onely was the Law giuen in writing, the Gentiles were *ἀνόμοι*, without the Law. If therefore iustification be by workes of the Law, Jewes onely shall be capable of that blessing;

7 *Psal. 147.*
Rom. 9.
Rom. 2. 14.

bleſſing; and the Gentiles, whoſe God the Lord hath couenanted to be, ſhall lacke this principall bleſſing, promiſed in the couenant; iuſtification. But that is abſurd. *For God is one.* This oneneſſe as I may terme it, of God, is not numerall, as in other places², but hath reference, eyther to the vnchangeableneſſe of God, and his keeping one ſteddie, and vnvaried courſe in iuſtifying all; or to the indifferencie, and vnpartiality of his affection towards all, of all ſorts. *Within the couenant.* If we take it in the firſt ſenſe, they containe a ſecond abſurdity, iſſuing from the doctrine of iuſtification by workes of law written, vrged by Iewes; in as much as then it will follow, that the Lord doth not, by one meanes iuſtifie all. But Gentiles by faith, Iewes by workes of the Law; but all are iuſtified by one and ſame meanes; ſith God is one vnchangeable in his courſes.

If wee take it in the other ſenſe, as noting the indifferencie of Gods affection to all in the couenant, it is a reaſon of the claule fore-going; viz. that God is God of Gentiles alſo.

Circumciſion, that is, *Iewes circumciſed*: *uncircumciſion*, that is, Gentiles vwanting circumciſion. *Metonymia adiuncti*, as *Rem. 2. 26.*

But that we may here note, is, that the bleſſing of iuſtification belongs to all in the couenant, vvwhether Iewes or Gentiles beleeuing: ſee *Ier. 31. 33. 34. Acl. 15. 8. 9. 10. 11.* See *Annot. in Ier. 22.* Reaſon: *God is one.*

Note to diſcerne vvwhether wee be vvwithin the couenant of Grace, principally is this; if wee haue performed our reſtipulation, carying our ſelues in all things, as the people of God. *Zach. 13. 9.*

C c

Verſe

* 1 Cor. 8.

Verse 31. *Doe we then make the Law of none effect through faith? God forbid: yea we establish the Law.*



Do we then abolish the law by faith? God forbid, &c.] The words haue in them a preoccupation, of what might be objected against the former doctrine, excluding workes of the Law, by auouching iustification through faith onely.

Obiect. If we be iustified by faith onely, it should seeme the Law is vtterly abolished. *Ans.* First, the consequent is denied and reiected vvith Apostolicall horror, *God forbid.* Secondly, the contrarie is auouched: as if hee should say, we are so farre from antiquating the law, by doctrine of faith, that wee rather establish it. *By faith vnderstand doctrine of faith, or teaching that we are iustified by faith.*

Whence then, wee haue these two conclusions; first, that the doctrine of iustification by faith, abolisheth not the Law.

Secondly, that same doctrine stablisheth the Law.

Now for the first of these, the explanation is not all ourso difficult; for what though by reaching faith, wee make the law vneffectuall to iustification? followeth it thence, that it is in euery respect abolished, and to all purposes vneffectuall? There are sundrie other ends of the law, for which it ought to stand in vse in the Church of GOD: As first, to bring

bring vs to knowledge of sinne^a: secondly, to be a rule of life^b: thirdly, to be meane of continuall humiliation, and sundry the like.

But how by this doctrine wee establish the Law, requires more diligent inquisition. Varietie of interpretations, I am loath to cloy the Reader withall; yet some few of the most probable, it vvill not be impertinent to propound. Some thus; faith stablisheth the Law, as it is a rule of life: vvhile it workes by loue, which is the fulfilling of the Law. But the question is as I take it, how the Apostle teaching that wee are iustified by faith, doth in so teaching, stablish the Law? *Doe we abolish the Law? and wee stablish the Law: viz.* wee that teach a man to be iustified by faith, even whiles wee so teach, or by this very doctrine, stablish the Law.

I therefore iudge with the best moderns interpreters, that the Law is thus farre established by the doctrine of faith; that the righteousness, which it requireth, *quod ad materiam*, is not abolished; but rather stablished. In as much as vvhat it requires, *Doe this and line*, wee haue it in Christ by beleeuing. Faith finding in him, what man cannot finde in himselfe, the perfect obedience which the Law enioyneth.

And if any say, then belike we are iustified by righteousness of the Law. *Ans.* It implies no absurdity to speake so in a sense. For according to iudgement of best Diuines, Legall and Euangelicall righteousness differ, not in matter, but *efficiente & modo*: wee haue the same righteousness vvhich the Law requires; but yet in other manner, then the Law required it: the Law required it of our owne performance; the Gospel teacheth, it sufficeth to righteousness,

^a Rom. 3. & 5.^b Math. 5.

ousnesse, that it be for vs performed by our Mediatour Christ Iesus, and apprehended of vs by faith.

And if this be *Pauls* meaning, then I hope it followes; that Christs actiue obedience enters our iustification.

And then, there is some end of imputation; that it may become ours. And this I am sure is the olde way, and as I yet iudge, the good way: in it I finde as much rest to my soule, as in that other *compensandum* some haue framed.

In this point so weighty, I will be glad to learne; but can scarce be perswaded; the truth hath hitherto lien hid, from so many of Gods Saints, so purposely conuersant in this question. And though I am not so Popishi, as to measure truth by multitude, yet sure me thinks, where other things are equall, as learning, industry, sincerity, prayer to God for reuelation; I had rather impute errour to one then many.

Their cut, they say. is shorter into Gods kingdom; ours, I thinke, safer; and howsoeuer our circumference seeme larger, yet our center we are sure, is Christ. *Atq; hic baculum fixi*: though still I professe with *Augustine*; *Nou pigebit me, sicubi haesito, querere; nec pudebit, sicubi erro, discere.* It shall neuer grieve me, where I doubt, to enquire: nor shame me, where I erre, to learne and be better informed.

*Augustin.
de Trinit.
lib. 1.*

FINIS.

ERRATA.

Gentle Reader, I'tterall and punctuall faults being ouer many, wee leaue them to thine owne fauourable correction. The materiall, either peruercting, obfcuring, or annulling the fenfe, are thus to be amended.

Page 10 line 8. this part of the Text, verfe 2. *which hee had promifed afore, &c.* is to be inserted page 14 line 4. Page 18. line 13. read from his Father *this*, to be God: page 20. line 23. read *petigres*. p. 21. line 33. for *Amphiah*, read *Acophali*. p. 26. line 20. For vs, *ibid.* line 22. to God Chrift, or diuine excellencies vnto man Chrift. p. 46. line 19. Howfoeuer it be, p. 57. line 18. time, how in temporall. p. 58. line 2. Neapolitan. p. 61. line 25. *disparry*. page 62. line 22. *more*. line 23. put out of. p. 72. line 8. bringing. line 9. not able. line 30. for *concedat*, *comedat*. page. 79. line 13. auailable: page. 81. line 11. them all. page. 85. line 14. *them*. page 87. line 11. read off. page 89. line 3. The. line 9. them- felues confefling. p. 91. l. 4. *them*. page 92. line 8. of it. It is, &c. p. 93. l. 6. iust by faith liues. p. 95. l. 7. in forme: Vpon whom. p. 101. l. 9. obtained. p. 107. line 9. Vniuersities. p. 109. line 23. by his word. That commination.

P. 116. line 3. the fenfe is corrupted, the Syllogisme being this. What image so euer doth not liuely represent the nature of God, that may not be made to represent God. But no image doth set forth God as he is. Therefore &c. *Ibid.* line 12. betwixt the two: Angels being. p. 121. l. 15. for their, read the. p. 122. line 33. of God? p. 128. line 5. and 7. for reuelation. read relation. p. 140. l. 7. for their, there. p. 147. line 7. none more hauning. Signes &c. line 27. God in. p. 153. line 1. *vindictam*. p. 155. line 7. *illori*: in all, p. 156. l. 3. *Herodotus*. p. 157. l. 2. *variance*. p. 160. l. 33. *persequitur*. p. 164. l. 34. for *Pyrreus*, *Regulus*. p. 167. l. 2. often burnes. p. 169. l. 12. implying first. p. 179. l. 23. for accepted, r. excepted. p. 182. l. 4. of the Ministry is vnlawfull. p. 183. l. 2. for we, he. p. 184. l. 24. is so busied. l. 30. moues. p. 193. l. 11. for haue r. hauning. p. 195. l. 11. or faith he it not. l. 16. ouerladen. p. 196. l. 10. *vindictam*. p. 197. l. 17. for rules, r. rules not. p. 198. l. 21. to this purpose, me thinks. p. 199. l. 29. life. p. 202. l. 22. 23. point thus, had he not bene, in respect of his diuine person, equal to his Father. *ibid.* l. 7. r. for *primo aquabilis*. r. *præmia aquabilis*. p. 208. l. 9. to life. To that &c. p. 211. l. 6. promised a glorious &c. *ibid.* l. 31. for thy, r. they. p. 213. l. 6. for seeke to our felues, r. seeke our felues. p. 215. l. 16. vnrightcouines. *ibid.* l. 19. for contentions. r. contentious. p. 218. l. 2. for iust man, r. wise man. p.

219. l. 5. *meanes* p. 221. l. 5. for *meanes*, r. *meanesse*. *ib.* l. 8.
 thinke; *ib.* l. 31. *libertinisme*. p. 222. l. 21. the *contrary*. p. 225. l. 3.
 industrious. *ib.* l. 6. *diffusing*. *ib.* l. 19. for *dimine* light, r. *dimme*
 light. p. 226. l. 5. *Sidonians*. p. 233. l. 16. r. *dimme* light. p. 236. l. 23. r.
index. *ib.* l. 34. r. *Tymotes*. p. 237. l. 8. for *not*, r. *no*. *ib.* l. 31. for *in*
it selfe, r. *on it selfe*. p. 239. l. 31. r. *diuerfified*. p. 240. l. 7. *it*. *disclamed*.
 p. 246. l. 4. *discepcion*. p. 249. l. 1. for *dimme*, r. *dimme*. p. 250. l. 29.
 for *euery*, r. *every*. page 253. line. 9. *Coasteflame*. *ib.* line 15. *mutu*.
 259. l. 15. r. *obliquely*. *ib.* l. 22. for *there*, r. *third*. p. 264. l. 30. *proffitt*.
ib. l. 33. put out (to) p. 265. l. 2. for *is*, r. *in*. p. 266. l. 5. r. *analogie*. p.
 268. l. 31. r. *actuall*. p. 269. l. 6. r. *homonymie*. p. 271. l. 15. for *of*, r. *if*.
 p. 272. l. 10. put out (to) *ib.* l. 25. for *thy*, r. *they*. p. 274. l. 19. r. *pun-*
chrestia. p. 275. l. 15. for *this*, r. *thus*. p. 276. in Margin. for *veribus*, r.
notius. p. 279. l. *penult.* r. of God. p. 281. l. 18. r. *deprecation*. p. 283.
 l. 25. for *pruuy*, r. *prime*. p. 284. l. 7. for *thein*, r. *their*. p. 285. r.
66ia. page. 288. l. 22. r. *peruerfite propofitionum*. *ib.* 31. r. *legitimum*.
 p. 293. l. 10. r. *dulpacity*. *ib.* l. 25. for *in*, r. *on*. p. 299. l. 4. 5. for *propofed*,
 r. *oppofed*. p. 300. l. 27. r. *appalled*. *ib.* l. 29. r. *wakened*. p. 303. l. 4.
 for *this*, r. *his*. *ib.* l. 5. for *first*, r. *that is*. *ib.* l. 13. put out (the) p. 306. l.
 14. *for*. *ib.* l. 15. r. *Kellifon*. *ib.* l. 20. r. *these Articles*. p. 307. l. 29.
 for *is*, r. *if*. p. 311. l. 10. put out (in) *ib.* l. 22. for *wounded*, r. *wound*.
 p. 314. l. 15. for *me*, r. *be*. p. 315. l. 5. for *odious*, r. *obious*. p. 316. l.
 11. for *least*, r. *best*. p. 317. l. 8. for *first*, r. *that is*. p. 318. l. 19. & 34.
 for *first*, r. *that is*.

John Dalby his Book